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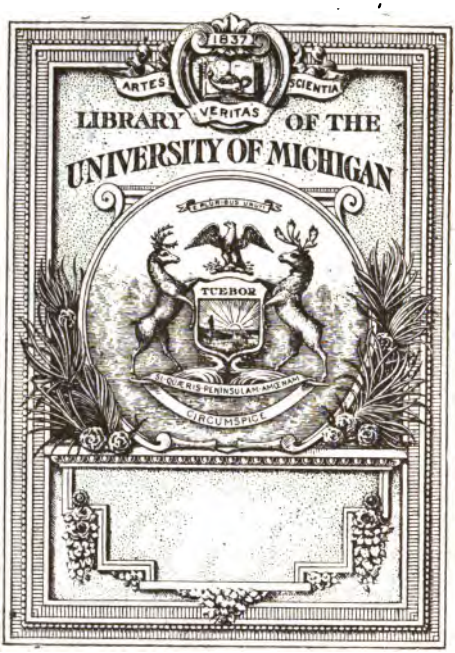
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THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VIII.

WITH THE

YEAR-BOOK OF THE UNITARIAN CONGREGATIONAL CHURCHES FOR 1867.

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THE

MONTHLY JOURNAL.

Vol. VIII.] BOSTON, FEBRUARY, 1867. [No. 1.

EDITOR'S NOTES.

THE MONTHLY JOURNAL.

It seemed altogether probable, when we issued the December number of this "Journal," that it might be thenceforth discontinued, and that for all its purposes resort would be had to the other periodicals of the denomination, now so ably conducted and receiving such increase of circulation. Notice was then given that this plan had been variously recommended, and that the Executive Committee of the Association would be glad to learn the wishes of the denomination in regard to it.

This notice has called forth many responses: some of them warmly concurring in the change proposed, but most of them so earnestly protesting against it, that the Committee could not decide otherwise than to go on as heretofore.

The demand for the continuance of the "Journal" has come from widely different sources, representing all the various interests of the Association. Thus, from the pastor of one of the largest societies in our body, and one of the most liberal in its contributions to this Association, we received the following communication: —

DEC. 6, 1866.

Publishing Committee American Unitarian Association.

GENTLEMEN, — I observe by the December "Journal" that a proposal is made to suspend that monthly.

I beg to state that, in my opinion, its large circulation in this church has been almost essential to our maintaining our contributions to the American Unitarian Association, and that I know no way in which we could replace it. It is hard enough, at the best, to make men of affairs understand the difference between contributing to the Benevolent Fraternity, the parish charities, and the American Unitarian Association. I have found no method so successful as the placing in every pew a "Monthly Journal." The mere look of the thing is a monthly reminder, that here is a special work going on, which must be specially provided for.

I beg that this consideration of mere detail may be borne in mind in the determination of the Board.

Very respectfully yours.

Again, from the pastor of one of our small New-England parishes we received the following: —

Rev. Mr. LOWE.

DEAR SIR, — In the last number of the "Journal" I notice that the proposition was made by the Committee on Publications to discontinue the publication of the "Journal."

As the representative of one of our smaller country churches, I feel that I ought to express my view of the subject, because it is that class of churches in which the "Journal" is more useful than in the larger ones. About thirty copies of the "Journal" are sent to me for distribution in this parish. Nearly one-half of the whole number are subscribed for; but many of those who subscribe for the "Journal" would not feel able to take the "Register" or "Inquirer." The remaining numbers are distributed, free of charge, among those who are not able to pay for them, and where it is thought that they will do good. I think a great deal of interest is felt in the "Journal" among those who receive it. It seems to me to be an instrument of great good.

I have felt moved to make these few remarks, because I feel that we ought to do all in our power to strengthen the weaker churches by the circulation of our literature, and that the place of the "Journal" cannot be adequately supplied by the method suggested in your remarks upon the subject in "Editor's Notes." I do not believe that the money expended for its publication could be more wisely appropriated.

Very truly yours.

Again, one who has had large experience as missionary at the West writes: "Don't give up the 'Journal.' It is worth a good deal more to outsiders than the newspapers, which are, to a great extent, of local interest."

These specimens represent the greatly preponderating sentiment, so far as its expression has reached us; and, in deference to the will of the denomination thus indicated, the "Journal" will be continued on essentially the same plan as heretofore.

PLAN OF THE "JOURNAL."

In determining upon this plan, we are guided by what we conceive to be the purpose in desiring such a publication. It is asked for in order to fill a place which other publications do not supply. So far as regards treatises on theological or practical or literary topics, we have these — the very best the denomination can furnish — in the "Christian Examiner" and the "Monthly Religious Magazine." For intelligence in regard to all matters of interest to the denomination, and for general discussions upon them, we could have nothing better than the "Christian Register" and the "Liberal Christian."

The two considerations which give a reason for the continuance of this "Journal" also determine its character. These are, 1st, That it is the organ of the Unitarian Asso-

ciation; and, 2d, That it has a comparatively wide circulation, such as no other denominational publication could hope to secure.

First, therefore, we shall aim to present as full a statement as our space will allow of the work of the Association, so that none who have contributed, or who propose to contribute, to its funds, need be at a loss to know precisely what is being done. And, secondly, we shall remember that the comparative universality of its circulation within our body gives us a peculiar opportunity to help in promoting that unity of spirit and interest, that sense of belonging to one body (what some would love to call the denominational consciousness), which is so essential to our activity and life. We think that one great use of our recent conventions and missionary collections, and the like, has been in developing this feeling; and that out of it, in great measure, has come our revival of interest and strength. We think the same is aided by keeping every individual acquainted with the sentiment and action of the whole, and that, for this, the "Journal," by reaching more than double the number of persons addressed by all our other publications put together, has a peculiar opportunity. In view of this, we shall avoid all outside topics, and confine ourselves entirely to matters especially pertaining to the active interests of the denomination.

Heretofore all articles which have not been prepared by the Secretary himself have been accompanied by the name of the author; but some persons, whose contributions we should have been glad to receive, have been unwilling to write, unless it could be anonymously; and, in order to make it possible to accept such contributions when desirable, and at the same time to avoid a responsibility for their opinions, the articles of the Editor, as well as others not anonymous, will usually be indicated by a signature.

SUNDAY-SCHOOL SOCIETY.

It will be seen, by the report of the meetings of the Executive Committee, that it has not been deemed expedient by the Board to adopt the plan proposed by the Sunday-school Society, by which all the work of that Society requiring the expenditure of money should be assumed by this Association.

The subject is of such interest to the denomination, that the action of the Committee ought to be explained more clearly than is done in the bare record of their proceedings. The majority of the whole Board were in favor of adopting the proposition of the Sunday-school Society, essentially as embodied in their resolutions, with the understanding that the Sunday-school Society should maintain its separate organization, so as to resume all these functions whenever it might be deemed best. They felt that the work for Sunday schools involved vastly more than had ever been attempted by that Society, and that much of what they believed essential could not be entered on without some assured resources, while it would not be easy to secure these resources until the reality of the work could appear. For this reason they were willing to add this work to their own, and to enter upon it with energy, hoping to be able, out of their own funds, to develop so many features of useful effort (clearly enough seen by the officers of the Sunday-school Society, but impossible to them without adequate means), that henceforth the cause would not fail of support.

This disposition on the part of the majority was yielded in deference to the minority, whose opposition, however, was based, not on a want of appreciation of the Sunday-school work, but on the ground that it was so important that it must be done, and must receive the support of the

denomination, and that they believed it would receive such support when its importance was sufficiently realized by our people.

Accordingly, the Sunday-school Society have taken a room in the building of this Association; and their Secretary, James P. Walker, Esq., is about to devote his whole energies to this noble work. Do not let their enterprise be hindered for lack of means.

ACKNOWLEDGMENT.

It is with great satisfaction that we record, that, in response to an appeal in the December number of the Journal, the ladies of the parish in Woburn have authorized us to say to a young man who is struggling with adverse circumstances, in hope of getting an education for the ministry, — whose position we explained to them, — that they will defray all his necessary expenses during two years at Antioch College, and the whole of his course at Meadville! No one who has not sometime been placed in circumstances like his can appreciate the value of the gift, while the Church, if this young man shall prove as worthy as we hope, gains thereby a minister; since, without such aid, it is hardly possible that his wishes could have been carried out. Let us call renewed attention to that appeal. There are several similar cases, — any one of which would, we are sure, secure the sympathy and aid of any who are inclined to this particular method of giving aid to our cause. We cannot make a public statement of any of them, but shall feel it a privilege to make the circumstances of each known to any who may ask.

OUR PUBLICATIONS.

Since our last number, the following books have been issued by this Association: "The Service of Sorrow," by Miss L. P. Hale; "The Translation of the Psalms

and the Book of Proverbs," by Rev. Dr. Noyes; and the second volume of Rev. Dr. Nichols' "Hours with the Evangelists." Also, partly by aid of this Association, Dr. Schenkel's "Character of Jesus," translated and edited by Rev. Dr. W. H. Furness. Notices of these several works will be found in our review of new publications.

We have also received from the press the series of Tracts by Rev. J. F. W. Ware, and the series for the Freedmen, which have been previously announced, and of which copies will be sent to all life-members of the Association. We hope to increase the number of Tracts for the Freedmen; and any thing written for the purpose that may be offered to us will be laid before the Committee on Publication, and, if deemed by them suitable, will be added to the series. The call for such reading matter is constant, and the opportunity for circulating it is at present very great.

NEW PLANS.

It will be seen, by reference to the report of the meetings of the Executive Committee, that a new era has been inaugurated in connection with this department of our work. It has already been announced, that we are no longer to have any special connection with one or two bookselling firms, and that the Association takes into its own hands the manufacture and sale of its publications. Another step has now been taken, which we deem of the utmost importance and value.

It has been determined to re-adjust the prices of all our books, with reference to the largest possible circulation. They are already lower than would be affixed by ordinary publishers; but they will be made much lower still, so that they shall be *so manifestly cheap* as to come

within the reach of all. We feel that our literature is now our most potent instrumentality. Its work is less conspicuous than that of our other branches of missionary enterprise. It makes less show when in twenty different places a book opens the mind of some earnest thinking men or women, and brings them into active sympathy with us, than when in some new place the nucleus of a society is gathered; but it is seed sown, which is the beginning of a large harvest in coming years. We now, more confidently than ever before, call upon our friends everywhere to help in this work. There is not a person in the denomination that cannot aid in it. Let every parish see to it that its pastor has our whole list of books complete! Let every one who is able have at least the most important of them, for family use and for lending to persons unacquainted with our views! Let our ministers, or some persons interested and qualified, canvass for their sale in the region near every society, and provide some place where the books may be kept on sale!

Catalogues will soon be ready, giving the new prices of all our books. Ministers, of every denomination, will be allowed a discount on the published price, and a liberal commission will be given to agents who sell.

We beg instant attention, on the part of our friends in all parts of the country, to our suggestion in regard to the establishment of agencies for the sale of our books. We want such agencies everywhere; and we rely on our friends to communicate with us, and make known to us in every town and city either some responsible bookseller who will be interested to act as our agent, or else some active canvasser.

LOCAL CONFERENCES.

Nearly all the local Conferences suggested by the Conference of the National Council have now been organ-

ized, and the movement has been fairly inaugurated. As yet it can hardly be said to be more than inaugurated; and many persons have expressed their impatience that no work has been done, and have declared that they were tired of seeing nothing but lists of officers and a ringing of changes on the Committee's Basis of a Constitution.

But this period of organizing has not been lost time; and, on the whole, the progress has been perhaps as rapid as could reasonably be expected. A few things incident to this stage of their history may be worthy of record.

1. In the first place, it has been made evident that the denomination is ready for organization. There have been very few instances, even of individual reluctance; and the heartiness with which most of the ministers and laymen have responded to the calls proves that the time is ripe for what is proposed. We have heard some persons of cautious spirit ask, "How long do you think it will last?" We do not care how long it lasts. We believe that, when it has served its purpose, it had better give way for something else. Methods ought to change, and in every live movement will change to suit new emergencies. In the earlier days of the denomination there were Local Associations, formed under the auspices of the American Unitarian Association, and for some years conducted with vigor and advantage. By and by they died out. The fact that they died does not prove that they were not of service while they lived; and so we welcome the earnestness with which this new system is begun, without troubling ourselves to look very far ahead, or to consider any thing but the fact, which none can question, that they are full of promise for immediate benefit to the cause. We see indeed no reason to distrust their permanence; but for that we have no concern.

2. Another thing has been accomplished during this

stage; and those who realize the necessity and difficulty that might have attended it, could hardly complain that so much time has been used in organizing.

The whole matter of controversy, in connection with the platform of the National Conference, had to be considered in connection with each Local Conference. We have not space to consider at length the manner in which this difference of sentiment has been met, and the basis of union adjusted in the several organizations; but we think no one can recall the various meetings, without gratification and surprise that what foreboded no little difficulty has in most instances been so happily arranged. Earnestness and hopefulness, and consecration to Christian work, have generally availed to carry the body over questions of theological dispute.

3. We have been not more interested in this earnest readiness to fall in with the plans proposed than in the independent action by which each Conference has organized itself with reference to its own particular needs.

No one who looks at the names and constitutions of the several Conferences can fear that there is any dead uniformity, or any rigid central control. Some have organized under the general name of the National Conference, simply substituting for the word "National" the local name. Others have made it a Conference of "Liberal Christians," not even using the word "Unitarian" in their Constitution; one even gave the first place, in the enumeration of churches to be included, to those of another denomination. Again, in the programme of work and methods, each Conference has devised purposes and means suited to its own position.

4. We have alluded to the fact, that some of these Conferences are not organized as Unitarian. In these instances it has been because the local work to be done by

the Conference has overtopped in importance every thing else; and our people very generally recognize such identity of aim between ourselves and the Universalist and a portion of other denominations, that, where *only local work* has been regarded (especially if our own churches are scattered), they have preferred to merge themselves with these fellow Liberal Christians, and forget their distinctive name.

There have been other instances in which, when the same was proposed, it was voted down as inexpedient. And, inasmuch as this difference may some time be the occasion of comment, we will explain the grounds on which the proposal has been rejected; from which it will appear, that it was in no spirit of illiberality.

Thus, in the meeting for the organization of the Connecticut-Valley churches, at Greenfield, it was proposed by some member present to omit the word "Unitarian," and to organize without reference to denominational lines. The whole matter was thoroughly discussed, both by the Unitarians and the Universalists who were present; and the latter, without exception, not only cordially acquiesced in the decision by which the title conforming to our National Conference was retained, but earnestly advocated it.

The grounds were substantially these, viz.: —

If both denominations were ready to come together as one (as clearly enough very many individuals belonging to each are ready to do), then nothing could be more proper or more helpful than to adopt a comprehensive name. But probably neither body, as a whole, is yet ready for this; and meantime, since both are working in the same interest of Liberal Christianity, that policy is best which makes each body most effective. All agree that *organization* is the thing at present required. But the Universalist body

is already organized. They are not prepared to give up their distinct organization; and the Unitarians would be unreasonable to ask it. For purposes of fellowship, and consultation on local work and the like, the Universalist brethren were glad to join with the Unitarian brethren in these conventions; but they could not ask their churches to contribute money to this Conference, nor could they concede to it other functions now held by their own denominational associations.

Such an organization as it would be proper for them to join would not be an organization deserving the name, for the Unitarians with their present needs. Under these circumstances, what could be done? Either the Conference must be merely a pleasant gathering for mutual edification, or, under the most favorable circumstances, purely local in its operations (and then the Unitarians, as a denomination, must organize something besides, or be content to have no organization at all); or else the Unitarians must take the lead, and make the Conference openly and avowedly theirs, with such liberal basis as they will: and then, where the cordial spirit is manifested that was shown at Greenfield, the Universalist brethren and churches will gladly co-operate at the meetings, reserving the right to keep up their yet closer active co-operation with their own particular body.

We have given thus briefly a view of the case, partly as it was presented at Greenfield, and partly as we have been ourselves led to regard it. Certainly we do not rejoice less in those Conferences where the union with other bodies has been most complete. We are among those who welcome heartily every approach to union between the different divisions of what must some time be one church. But, looking at it practically, we believe that another step must be taken first. We must energize all our activities, and

must do this at once. To this end we *must organize first as a denomination*, a thing which we have never yet done; and this cannot be effected on a much broader basis than is implied in the name of the National Conference.

Thus to organize need not lead to narrowness, and is essential in order to effectiveness. It need not, and we believe will not, postpone the time when both our denominations and all other branches of the Liberal Church may merge into one.

ONE HUNDRED THOUSAND DOLLARS.

We have extended these notes full enough. We will simply call attention to the action of the Executive Committee, reported in the record of its meetings, in regard to the raising of funds. When our readers notice the names of the Committee to whom the whole matter is referred, they will be prepared to expect soon to hear some loud voices ringing in their ears.

Meantime we are glad to announce what we regard as an auspicious beginning. At the meeting of the Connecticut-Valley Conference, a resolution was passed, expressing a promise to contribute to the American Unitarian Association the share belonging to it towards the amount recommended to the churches by the National Conference at Syracuse. The work of raising this share was referred to the Board of Directors. That this was no empty promise may be known from the fact, that it was the same as given by them last year, and that every society belonging to the Conference gave at least as much as was proposed to them, and some of them more.

Similar action was taken at the meeting of the Worcester County Conference at Leominster.

We understand that the Suffolk Conference proposes to call a general meeting at the Music Hall or other suitable place, at which this special subject of funds for the Association shall be presented. We hope it may have as helpful influence as the memorable Hollis-street meeting, two years ago.

REV. W. P. TILDEN'S REPORT OF MISSIONARY LABOR.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — In my last report I gave a brief account of my work up to Nov. 18. I had then preached one Sunday in

MELROSE,

and the prospect seemed promising for the formation of a church of our faith. As no new point opened of pressing importance, it was deemed best that I should continue with them for a while, rather than send a transient supply. I have therefore preached for them six Sundays. The attendance has not been large; but the little band are so earnest and united, and so sure of ultimate success, that I could not but encourage them in their fond hope.

On the last Sunday in the year, after the service, a basis of church organization, simple, unsectarian, and Christian, was adopted, a good number of names were at once subscribed, and a meeting was appointed for the afternoon of the next Sunday, to complete the organization in its details.

The hall in which they have worshipped has been secured for the present year; and we left them looking forward in hope of the early settlement of a minister, a "consummation" of the first importance, manifestly, to the complete success of the cause they have so deeply at heart.

The location and prospective growth of Melrose give an importance to this movement which would not attach to it if it

were in a place where no increase was looked for. But in a rapidly growing suburban town, within twenty-five or thirty minutes of Boston, the organization of a Liberal Christian church, even with thirty or forty live, earnest Christian believers, can hardly be called an experiment. A single season may add as many more to their number of new-comers, without taking a single family from the churches already established. Besides, such a church would naturally attract to the place those of a kindred faith, and draw families who would not come if there were no church of their own faith where they could worship, and with whom they could work happily for the interests of religion and humanity. We commend the "little flock," for which we formed a growing attachment, to the friendly watch and care of the American Unitarian Association; and earnestly hope that a good minister will soon be found, who will count it a joy to work for them and with them for the promotion of the kingdom of God.

WESTFORD.

I preached at this place Wednesday evening, Dec. 26. Rev. George H. Young, recently settled over the Unitarian Church, invited some of his brother ministers to aid in a series of Wednesday-evening sermons. The service was well attended, and the whole occasion one to be pleasantly remembered. The energy and zeal with which Mr. Young has entered upon his work, together with his ability as a preacher and his real interest in the moral and spiritual welfare of his people, have already won the confidence, and to a hopeful extent the co-operation, of his flock. Many come to church who had long absented themselves, contributions for good objects are generous and hearty, and all looks bright and promising. We congratulate our friends at Westford in these first-fruits of the new relation, and trust we may regard them as the promise of larger and richer clusters.

CAMBRIDGEPORT.

I preached here Dec. 14, — a cold day, a cold church, but a warm welcome. This society was left without a minister

by the resignation of our worthy brother, Rev. H. C. Badger, whose withdrawal from the ministry was deeply regretted, not only by his own people, but by his ministerial brethren, who hope, by and by, when his health is permanently restored, to welcome him back to the ever-blessed work. There was a fair attendance, considering the severity of the weather; and the people, many of them young, were generally wide awake and attentive. We are glad to learn that what was then whispered as a secret, too pleasing to be kept, has since been proclaimed openly, — that Dr. Briggs, of Salem, is to be their minister. Good for Cambridgeport, but alas for Salem!

LEBANON, N.H.

On Wednesday, Jan. 2, I went with your Secretary, Rev. Charles Lowe, to this place, named in my last report, to assist in the installation of Rev. Judson Fisher, as pastor of the new Unitarian Society recently formed there. It was a delightful occasion. We were welcomed cordially, and entertained hospitably. Three New-Hampshire churches were represented in the council. It seemed most fitting, under the circumstances, as it was manifestly most agreeable to the people, that your Secretary should preach the sermon on the occasion.

This Society is worthy of great praise for the energy and perseverance it has shown in uniting the Liberal elements of the place in a new organization, and in settling a minister. Since Mr. Fisher's acceptance of their call, — about the middle of November, — they have had no preaching, thinking it best to wait for the New Year to bring them the man of their choice; but their Sunday School was continued regularly all this time, crowned with a Christmas celebration, which seems to have delighted all, and served as a happy introduction to the installation services.

Mr. Fisher's long and pleasant connection with that branch of the Liberal faith, largely and worthily represented in the new Society, together with his long acquaintance, pleasant fellowship, and growing sympathy with the other branch, whose denominational name has been adopted, seems to have fitted

him in an especial manner for this field of labor. May the union so auspiciously begun be long and fruitful!

LACONIA, N.H.

I went from Lebanon to this place, to give one of a series of lectures in behalf of the new Liberal Society there. This course has been a success, though the sale of tickets was not what one would have expected in a thriving village of two or three thousand souls. It is said that the *purpose* to which the profits of the course were to be devoted kept many away. It is to be hoped, that when any of the other churches get up a course of lectures to put their place of worship in decent order, the Liberal Christians of Laconia will remember this, and show the generous catholicity of their faith by such a purchase of tickets as will fill the house.

The new Society here has had regular service since my last report, and the friends of the movement bate no jot of heart or hope; and I am happy to learn, as I am writing this, that it is probable that the Rev. Mr. Gorman, who has preached to them with great acceptance, will consent to become their minister.

The closing of this report closes my labors as your missionary. Pleasant as the work has been to me, and not, as it may be hoped, without some good results, I am the more willing to leave it for another field, because much of the work I have been doing will naturally and properly fall into the hands of the "Local Conferences." When these Conferences are thoroughly organized and in working order, each one will see to its own missionary work, and thus a general missionary of the American Unitarian Association will be of less importance, if not entirely unnecessary.

In entering upon our new work for a *Free Church*, at the South End, to which we have been called, we do not leave the missionary field; and, while we have no claim upon you for pecuniary aid, we trust you will not withhold your sympathy and friendly word in a work so accordant with the genius and spirit of the Liberal Faith.

Respectfully submitted, W. P. TILDEN.

LETTER FROM INDIA.

[Besides the letter from Mr. Dall, of which the following is a part, we have received through him interesting letters, which there is not room to print, from Dwarkanauth Singhee (Mr. Dall's assistant in the school); from Rev. William Roberts, of Madras; from Paul, our missionary in Salem; from V. Elisha, our catechist in Secunderabad; and from Mr. Ruther, who is now on his way to America, in order to prepare himself for missionary service:—]

OOTACAMUND, in the Blue Hills
of South India, Nov. 6, 1866.

To the Secretary of the American Unitarian Association, Boston.

MY GOOD BROTHER,—By the last mail I thanked you and the American Unitarian Association for the timely aid of $500, the *in memoriam* donation of my recently bereaved brother-in-law, Mr. Thomas Whitridge. I have not yet left these hills, nor returned to Calcutta to ask it of Messrs. Lewis Bailey & Co., or the other $500 for our press. A week or ten days more, and I shall be on my way thither. Thanks to New-England training, and a devoted mother, I am no idler. I could scarcely be harder at work were I in my brave circle of pupils and teachers in Calcutta. I am in frequent conference here with the greatest Indian proficient in *Tamil* language and lore, Dr. G. U. Pope. There is a good library here, and one of the finest botanical gardens in the world; so that I can both consider the lilies and the people, and their habits and growth.

I have no end of information to communicate, did I only know where to begin. We have about forty tracts awaiting publication, mainly in English but partly in Bengali, and some in Tamil. Still I am up here in vacation, busy preparing others. A few weeks of this sweet mountain air has made me anew; and I cannot help looking forward to service in India for yet a good score of years. I do well to fortify myself, considering all things; and among them the almost certainty that we who are to labor in Calcutta this winter are to work in the midst of pestilence, if not of plague and stifling infection. This will at least be a likely result, from the fact that one of the

most unhealthy cities in the world is just now surrounding herself with a hedge of hospitals, crowded full of the dying sufferers by the direst famine that India ever knew. DALL.

OOTACAMUND, Nov. 6, 1866.

DEAR BROTHER LOWE, — If there be one thing more than another which proves a call of God to be to-day sounding clear and loud to us *Unitarians*, to be at work gospellizing India, it is the singular but undoubted fact, that the most manifest result, the undeniable result, of all the mission work done during the last two centuries here, has led tens of thousands to *love* the Gospel, as *we* accept and interpret it.

Of these Protestants against caste, idolatry, and Hindooism, Dr. Mullens, the leader of the "London" Mission, one of the largest in Bengal, reckons, in *that one Presidency* of India, fifty thousand. These are and will be rejected from the Christian fold until they confess the "Three Persons," which very few of them ever will. "Christian" being a hateful name to Hindoos, these gospel-loving Unitarian Hindoos (mostly, but not all, young men) are not over-anxious to assume it. They openly scorn Hindooism; but, as the Christian Church bars its gates to them, they not unwillingly set up a Church of their own, and call it the Vedic or Brahmic Church. Keshub Chunder Sen, the most active, eloquent, and popular of their leaders, openly declares for Jesus; says the Christian (Trinitarian) disciples who have monopolized his dear and honored name are *less* faithful to it than the Brahmic Church, give it time, will prove itself to be. He and his Church will do better by the gospel, and show a truer allegiance to it than England shows to-day, at least in India. Meantime, they are heartily one with our mission, and reprint many of our tracts in a slightly altered form. Young as is this Vedic Church in Bengal, it is doing a thoroughly systematized missionary work, organizing new churches, establishing benevolent institutions (chiefly schools for the poor), and issuing, from their head missionary office in Calcutta, tracts, religious journals, &c., in their own and other tongues. I am in regular correspondence with many individuals among them, not in Northern India only, but here in the South also. My coming and

addresses here are anticipated and welcomed. Please look carefully at the parts I have pencilled in two newspapers, which this mail will bring you, and you will see what the Wesleyan and the Church-of-England missionaries say of this grand uprising of Gospel love and faith among such as, "not yet converted," have been, for two or three generations, the subjects of their faithful and patient, though partly erroneous, teaching. This "*Church-Mission*" testimony, please observe, is from the extreme South of India, 1,200 miles from Bengal, in Tinnevelly, a province where a majority of the whole population are said to profess Christianity. You will note that the energetic Church-of-England missionary, Rev. James F. Kearns, speaking in his (30th September, 1866) Report to the Society for the Propagation of the Gospel in Foreign Parts, after rejoicing that his converts are able intelligently to explain "the work of each Person in the blessed Trinity in our salvation," says: "I cannot, however, observe any sign of the heathen, *as a body*, or even in very large numbers, embracing" [this] "Christianity. They have, however, undergone a very great change. At the commencement of our work here, they would scarcely listen to us. Now they gladly hear us, and with courtesy too; and many of them have a considerable knowledge of Scripture. The Hindu mind, however, is undergoing a great change. A Tamil Prayer-book has been published at Madras by a *Theistical sect of Hindus*, commonly called the Veda Samájam [N. B.—Samáj, or Samájam, is *church*. C. D.], and which has found its way down here. The prayers, with slight alterations, might be made exquisitely Christian: one of them is almost in the words of our General Confession, and another commences beseeching God to send his Spirit into them. There is also a prayer 'for steadfastness,' which, with very slight alterations, might be a beautiful edition to any missionary manual of prayers. There are some exquisite sentences in this prayer: for example, 'Than the dearest of all things, Thou art dearer; than all worldly wealth, thy favor is more precious. Create, then, in thy servant such a holy zeal and steadfast love for Thee, that I may willingly renounce all things for thy sake.' . . . 'Enable me to fight for the truth, even at the risk of life; . . . and if it

should be necessary, O grant that I may be ready willingly to lay down my life as an offering at thy feet, O God!'" Our brother Kearns goes on to say, that "this Prayer-book is a most remarkable production. It is the production of master minds among the Hindoos, and therefore cannot be laid aside as of no importance. These men understand the Vedas, but are not satisfied. Christianity has more attraction for them, but they are as yet unable to accept it. Clearly, however, they cannot remain as they are." Amen. It is true: and, dear brother Lowe, do you hear no call of God to *our* branch of the true Church in facts and declarations like these? It almost gives the echo to our ears, does it not? O dead Church or dying! awake, arise, or be for ever fallen! Have ye not faith, even as a grain of mustard seed, in your own daily prayer, Thy will be done *on earth* as it is in heaven? God help us to help ourselves and our fellows.

LETTER FROM SOUTH CAROLINA.

Rev. CHARLES LOWE. SUMTER, S.C., Dec. 4, 1866.

DEAR SIR, — Do you remember the tracts you gave me when I was last in Boston? They are all gone, and I am daily called upon for more. The people read eagerly any thing of the kind. If they can't understand it, they ponder it till they beat out some sort of a meaning, not usually very far wrong.

The one they like best and study most is that by J. F. W. Ware, entitled "Self-consecration." There is something in that especially fitted to their peculiar turn of mind. The idea of utter self-devotion, of the unreserved dedication of all the powers of body and mind, to the Divine service, seems to take hold of their imaginations with especial force. If it were rewritten, with a view to them particularly, I think it would do a great deal of good among them. Now, much of it is above their childlike comprehension. They need extremely simple language, and plain illustration.

I have under my care two or three licensed preachers, who are trying to get an education, that they may keep up with the needs of their people. You might be amused to see them study "Self-consecration," and to watch the pleased light break over their dusky faces as they catch the ideas of the text. I am sure you would be pleased to hear their rendering of those ideas in their Sunday discourses. It has really done a great deal of good.

The people have been building themselves a meeting-house, which will seat about eight hundred, after their manner of packing. They are extremely happy, that now, for the first time, they may meet under their own vine and fig-tree, with none to molest or to make them afraid. They are now regularly organized into a church, and I have enrolled for them, in their records, the names of about three hundred members. Most of the church officers are members of our evening school; and, as they are intelligent and earnest in their pursuit of knowledge, I hope this church is destined to be the means of doing a great deal of good. Their religious ideas are very primitive still; but some of them are ripe for a reasonable religion, and are glad of *strong new* ideas.

The people here are more intelligent every way than those among whom I have at any time before been stationed. They have much less to unlearn. There is less among them of that heathenish form of worship which they call "shouting," which consists chiefly of a rude kind of dance, accompanied by hideous yells devoid of melody or sense. I am of the opinion that this is a remnant of African worship. I have gathered from some old Africans reminiscences of their native land, and especially of the manner of worship; and, as nearly as I can judge, they shouted to "Allá Maragatanála," precisely as they shout now to God. The body of the church here, particularly the younger members, wholly discountenance this senseless ceremony.

They have a hard time here, this winter, in their temporal affairs. The systems of labor have not yet got into working order, and bear hard upon both classes; and each blames the other. But not one of them yet yearns for the fleshpots of Egypt; not even the old African who told me of the "Allá Marána" of

his birthplace, and who, in reply to my questioning, raised his withered hands and bleared eyes to heaven, while a beautiful light broke over his jet-black face as he exclaimed fervently, "Missis, I'se *born free;* an' tank de good Lord, I *dies* free!"

I shall be glad to receive and distribute any tracts, papers, &c., which you may send to my address, and will render an account to you. I am, yours truly, J. B. S.

LETTER FROM TENNESSEE.

Rev. CHARLES LOWE. KNOXVILLE, Jan. 14, 1867.

DEAR SIR, — On my return from New York, I was glad to find your letter of Jan. 1. I have delayed writing a few days, to make inquiry about the number of liberal people here, and also about a man to sell your books.

I have already learned that there are some half-dozen families of Unitarians, and about the same number of Swedenborgians. I have no doubt, if a minister was here, twice or three times that number could be found to start with; and then there is always a large floating element that will come in when the way is open.

Your Association has no field of labor more needy than this, nor one where well-directed labor will accomplish more. Knoxville is an important point already, and is destined to be a large manufacturing city. Nearly or quite half the people here are from the North; and very soon the Northern element will predominate. We have now about ten thousand inhabitants: one of our best business men thinks there will be fifty thousand here within ten years. Three railroads already centre here; and another will be running next summer.

There are small towns growing up on the railroad lines from here to Virginia and Chattanooga, all of which ought to be looked after; and a large share of the country back from the railroads is filled with "sheep having no shepherd," or with shepherds so ignorant that they will hardly pass for shepherds at all. A single instance will illustrate this.

The Methodist Presiding Elder, on this district, told me last week of having called at the house of a Methodist preacher, who had a family of grown-up daughters. The father was absent, and they had just received a letter from him, and they brought the letter to my informant to have him read it to them, for not one of them could read. This is an extreme case, it is true, and was spoken of as such; but a country that can produce even extreme cases of this kind needs outside help.

We need a minister here who can be a kind of bishop for East Tennessee, — a man who can plant himself firmly in the new field, and then plant sentinels and outposts on every hill and in every valley. If you are short of men, let some of your strong city churches give their minister leave of absence for a year, that he may explore this field and break up the fallow ground; then let another come and sow the seed and cultivate the first crop, and by that time there will be laborers found who can attend to the field; and we need a man here who can do for the State what Starr King did for California. He should not only preach at the central city. He should also lecture throughout the State, and infuse into the people Northern vitality, Northern ideas, Northern loyalty, and Northern philanthropy. He should also write letters setting forth the advantages of the country, so as to bring down an avalanche of Northern emigration. Emigration will bring from New England and the North generally churches, school-houses, newspapers, civilization, religion, and patriotism. Now is the crisis of the South. We have got Tennessee back into the Union. She must be made a *blessing* to the Union, and not left to become a *burden* and a *curse.*

We need scores of ministers, hundreds of school-teachers, thousands of mechanics, and hundreds of thousands of farmers, — all from the North. With such acquisitions Tennessee would bloom in beauty, and become a pillar of strength to the nation. She would be a light to the rebel States all around her; and they could then see what a State gained by being *loyal.*

Our Northern friends can not over-estimate the importance of this field at this time. They must make sacrifices; and I am

sure they would, if they could only come and see for themselves.

One of our booksellers, M. P. Chopin, will sell your books on the terms you offer. He is a Presbyterian, but somewhat liberal, and his store is the best place. I will do what I can for the circulation of tracts and papers, but do not fail to send us a good strong man. We will do what we can for his support; but at first he must have help from the North. California was literally saved to the Union by Starr King: only think how much good may be accomplished in all departments by a good strong Unitarian minister in Tennessee.

Very truly yours.

[The following extract is from the letter of a gentleman who is acting as a lay-preacher, under the auspices of the Association, in one of our New-England towns. We hope soon to be able to report many such enterprises as this:—]

Rev. CHARLES LOWE, *Secretary.* Dec. 27, 1866.

DEAR SIR, — I have an abundant favor from you, in the shape of tracts of the American Unitarian Association, well adapted to our purposes, both in number and character; and I shall endeavor that you have the only return which you seek, — a judicious application of them.

Sabbath by Sabbath our little meeting has been continued, and the interest and attendance are good. Our attendance today numbered thirty-five. Sermon of A. P. Peabody, "I and my Father are one." Last Sunday, a sermon by the same author, "On Christian worship." The previous Sabbath, I made remarks on the Lord's Prayer. For next Sabbath, I have laid out tract No. 82, by Henry Ware, jr.; and, after reading it, intend to distribute them for home and neighborhood reading.

I am getting to think this reading of sermons may be made a powerful agency for our cause. In every place worthy of our efforts, it does seem that there might be found one or more good readers, or persons who could be encouraged to cultivate the gift; and then, by having a supply of good material, regular meetings could be held, to be favored by such visits as they

might encourage, or as might be within the ability of others to furnish.

I distributed to-day more than half the tracts, &c. One man remarked, that he had for a long time been desirous of obtaining some of that sort; and all seemed quite pleased. I suggested, that all should, as far as possible without intruding, encourage the reading, and forward the distribution, among neighbors and friends.

EXTRACT FROM REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, Michigan, Jan. 7, 1867.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — I herewith present my fourteenth report of service as your missionary. I am glad to say that the prospect of a permanent society of our faith in this city is more favorable than at the date of the last report. Since that time, services have been held in the Court-house, morning and evening, on five Sundays. In spite of unfavorable weather, and of two weeks of vacation in the University, the morning attendance has been increased, and the evening attendance is as large as ever. The Bible-class of students has met regularly at twelve o'clock on Sunday, and has steadily increased in numbers. Forty-seven young men, in age from sixteen to thirty years, are now members of it. It seems to be interesting to them, as it is certainly very interesting to myself. The sessions last about an hour and a quarter, but always have to be abruptly broken. Three of the young men have consulted me about the Meadville Theological School and the profession of the ministry, and it is quite likely that the attention of others may be turned in that way. But very few young men in the West have friends who are willing to assist them in studying for the Unitarian ministry. It is literally, in most cases, a forsaking of father and mother, of brothers and sisters, for the sake of the gospel.

MEETINGS OF LOCAL CONFERENCES.

THE "Connecticut-Valley Conference of Unitarian Congregational and other Christian Churches" met at Greenfield, Jan. 16. It was a meeting full of inspiration and hope. Twenty-three churches were represented by over a hundred and fifty delegates and ministers; and there were enough of the Greenfield congregation besides nearly to fill the church. Some of the delegates came twenty miles in sleighs. [How they got home, if they remained over night, we do not know. The great snow-storm came, and we ourselves in returning were twenty-four hours accomplishing three miles by railroad.] The evidence of earnest purpose and interest manifested by such a coming together was equally apparent in the whole proceedings of the Conference. Hon. George Walker, of Springfield, presided. Rev. F. Frothingham gave a valuable address upon the work to be done; and among those who participated in the discussions, besides the ministers, Unitarian and Universalist, who were present, were some of the most prominent laymen in that section of the State. We regret that we cannot fully report the doings of the Conference. We have elsewhere alluded to the fact, that it undertook, as one part of its work, the raising of its share of the one hundred thousand dollars for the American Unitarian Association.

"The Suffolk Conference of Unitarian and other Christian Churches" met at Hollis-street Church, in Boston, Monday, Jan. 21. The day was excessively stormy, and the proposed public meeting was necessarily deferred. The Committee appointed at a previous meeting to sketch a plan of work for the Conference offered a report, proposing work enough to keep everybody busy, and fill every

society with life for a year to come. Some of the suggestions were especially suited to this immediate locality; while others were such as are everywhere applicable, and such as have naturally presented themselves to other Conferences. We shall, at another time, consider these various plans, in continuation of our remarks upon the Conferences which in this number we have considered only in connection with the process of organization. At this meeting at Hollis Street, a Committee was appointed to make arrangements for a public meeting, for the purpose of presenting the objects of the American Unitarian Association. This meeting, of which due notice will be given, promises to be of great importance.

"The Worcester-County Conference of Congregational (Unitarian) and other Christian Societies" held its first meeting since its organization, at Leominster, Jan. 22 and 23. The storms of this and the previous week had so effectually blocked the roads, that many of the societies had not even received the notices of the meeting; and from some places it was not possible to come, even if the call had been received. One gentleman of the Leominster Society told us that he was from six in the morning till nearly noon breaking the way with his ox-team through the drifts of the night before, so that he and his family could come from his own house, one and a half miles away. In spite of this, however, there was a fair gathering. We remember the chairman announced a hundred and twenty-five votes on one side of a question at one of the counts.

Rev. W. G. Scandlin, Secretary of the Conference, presented, on Tuesday evening, a careful and valuable address on the organization of parishes for more effective work, and the promotion of greater life within their own limits. This address gave the topic for discussion during the remainder of the evening and the whole forenoon of the next day;

and the result was, that the whole subject was referred to the Board of Directors with a view to presenting to the churches in a definite form the views which had been advanced. In the afternoon, after an earnest expression of interest in the cause, a resolution was passed, declaring their confidence in the American Unitarian Association, and their purpose to raise their portion of its funds for the year. The whole matter was left with the Board of Directors as one of the definite features of the work of the Conference. The subject of the Meadville School, and of aid generally to needy young men while preparing for the ministry, was then introduced; and a series of remarks, as glowing as those at the meeting in Syracuse, resulted in a resolution committing this also to the officers, as a practical work of which the Conference would take hold earnestly, and do its part. James P. Walker, Esq., Secretary of the Sunday-school Society, was then invited to present the objects and needs of that organization, and was listened to with great interest, and the subject was marked as one hereafter to be taken up.

In Leominster, as at Greenfield, a warm welcome and generous hospitality were offered to the guests by the people of the parish, and the occasions were heartily enjoyed by all who were present.

On the same day, Jan. 22, a meeting was to have been held at Milwaukie of the Minnesota and Wisconsin Conference; but the report of it has not yet reached us.

There was also a meeting in Burlington, Vt., Jan. 9, of the neighboring liberal societies of every name, at which was organized "The Champlain Liberal-Christian Conference." We have heard from those who were present good accounts of its earnest spirit and ample promise, but were unable ourselves to attend. The report of the organization will be found in our record of "Intelligence."

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Service of Sorrow. By LUCRETIA P. HALE. Boston: American Unitarian Association.

We take great satisfaction in commending this volume, which both author and printer have done so much to render worthy of the place which it claims to fill. It is designed to meet the great yearning after some true words of solace and uplifting, in view not alone of that form of sorrow occasioned by death and bereavement, but of various other aspects of it, which, though less often addressed in our sermons and books of consolation, are no less real and trying as parts of the discipline of life.

Besides the original matter, in which we think the author has more than sustained the promise of her "Lord's Supper" and "Seven Stormy Sundays," &c., by which she is so favorably known, the volume contains valuable selections from Madame Swetchine, T. Colani, A. Tholuck, and others, who are among the best interpreters to us of the lessons which the mysteries of human experience are meant to teach.

The book may be had at the rooms of the American Unitarian Association. EDITOR.

The Character of Jesus. By Dr. DANIEL SCHENKEL. Translated, with Introduction and Notes, by Dr. W. H. Furness. Boston: Little, Brown, & Co.

This book, which within a few months passed through three editions in Germany, was written in consequence of the sensation caused by Renan's "Vie de Jesus." The author felt that this proved, that "our time demands a genuinely human, truly historical representation of Jesus;" while he felt also that the book of Renan was wanting in a full appreciation of his character. And whereas, after the publication of this work, the opposition to it arose which might have been expected on the part of adherents to a traditional theology, Dr. Schenkel indignantly repels their attack, by claiming that it is written "in the service of *evangelical* truth."

Our space will not allow us to give any adequate notice of the book. The leading aim of it has been already described; viz., to portray the *personal character and history* of Jesus

as being the true key to his religion and the only foundation of a real faith. The main purpose is thus identical with that which Renan had in his "Life of Jesus," and which was, undoubtedly, the main secret of its success. That book excels this of Dr. Schenkel in picturesqueness of narrative and fascination of style; but this more than makes amends for such inferiority by its deeper spiritual appreciation, its greater exactness, and its sounder criticism. Many of its conclusions will fail to commend themselves to a large portion even of our liberal communion; but no one can read the book without being brought to a clearer knowledge of Christ's life on earth.

We think, however, that the best part of the volume is that furnished by the translator. His Notes are in the style and spirit of the earlier work of Dr. Furness; showing, perhaps, less of critical investigation than Dr. Schenkel, but evincing what is so much better, — a personal intimacy with the Gospels, so close and real, that there seem to have been revealed to his loving gaze all the shades of character, all the minute features of every incident: so that his simple pictures not only shed new light upon the narrative, but warm us with something of the same glow which his own heart has felt.

However free the investigations, none will be unwilling to follow, when made in such a spirit: and it means more, coming from such a source, than it would from one whose standpoint is different, when he says, as the deliberate conclusion of all, "The religion of man must be Christianity."

The book may be had at the rooms of the American Unitarian Association. ED.

Hours with the Evangelists. By Dr. I. NICHOLS. 2 vols. Boston: American Unitarian Association.

This work is already familiar by name and reputation, but the costly style of its first publication prevented it from having a large circulation; and the purpose, on the part of its original publishers, to issue a cheaper edition was carried out only with the first volume. The plates have now been generously given, by the proprietors in Portland, to the Unitarian Association, who have also purchased the copyright, and now issue it complete in a handsome edition, at a moderate price.

The work is written from the standpoint of a firm believer in the gospel record and in the history of Jesus and his miracles and his sayings, essentially, as there portrayed. And the use of free inquiry, in which he also believes, only confirms his faith by revealing undesigned coincidences, which at every point attest the genuineness of the narrative and veracity of the writer.

The book is divided into chapters, treating on the various incidents and features of the life of Christ: so that, in the lamentable lack of any proper commentary on the last three Gospels (which is now one of our greatest needs), this work will be found of exceeding value to all who seek aid in the Gospel study. ED.

A New Translation of the Book of Psalms and of Proverbs. With Introductions and Notes, chiefly explanatory. By GEORGE R. NOYES, D.D. Third edition. Boston: American Unitarian Association.

This edition has been thoroughly revised by the author, and compared with all recent translations. Several pages have been added to the Introduction; and, by being printed more closely, the Psalms and Proverbs have been brought into one volume, not much larger or more expensive than the volume which contained the Psalms alone. These translations of Professor Noyes ought to need no word of introduction. They are among the most valuable contributions to religious literature that our denomination has produced. Perhaps this volume will be more generally attractive than either of the others; because the Psalms are more essential than either of the other books of the Old Testament to our religious wants, and the importance of a correct version is more seriously felt. To be sure, our Common Version is in the main sufficiently correct, and its language has become dear to us by associations. Dr. Noyes has, however, respected these associations by retaining their language, except where the translation was wrong; and the many instances of such mistranslation, which will meet the notice of every one on a slight examination of this volume, soon make it obvious how necessary this new translation is.

Thus, in that magnificent psalm of Moses, the ninetieth, its solemn beauty is marred by the obscurity of verse 11: "Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath." Here is Dr. Noyes' rendering of the whole passage: —

> "The days of our life are threescore years and ten,
> And, by reason of strength, may be fourscore years:
> Yet is the pride of them weariness and sorrow;
> For it vanisheth swiftly, and we fly away.
> *Yet who attendeth to the power of thine anger?*
> *Who with due reverence regardeth thine indignation?*
> Teach us so to number our days," &c., &c.

Again, in Ps. cxxvii. 2, our Common Version gives a sentiment which, though beautiful and often quoted, has no appositeness in its connection with that psalm. It reads, "For so he

giveth his beloved sleep." Dr. Noyes renders the line, "The same giveth he his beloved one in sleep:" thus contrasting so strikingly with the previous description of those who, without God's help, "eat the bread of care, and rise up early and go to rest late," and all "in vain."

Many will, besides, be greatly helped by the change whereby, instead of breaking the Psalms into verses, often at random, each psalm is printed entire, with only a rhythmical division into lines. Want of space forbids our extending such illustrations, or making any review of the work.

We commend it, and the whole series, as almost indispensable to a family religious library. It is to be procured at the rooms of the Unitarian Association. ED.

A Critical History of the Doctrine of a Future Life. With a Complete Bibliography of the Subject. By WILLIAM R. ALGER. Fourth edition, thoroughly revised. New York, 1866.

Mr. Alger's book has reached its fourth edition, a fact which reflects credit both ways, — on the public which thus manifests its appreciation of so excellent a work, and on the author who has been able to treat so grave and abstruse a theme in so popular and interesting a way. The work has undergone a thorough revision since the last edition was published; it has been pruned of some redundancies, and, in some cases, whole pages have been entirely recast; and now, clothed in a somewhat more attractive binding, it comes before the public, in form and substance more worthy than ever of a cordial welcome.

Of the remarkable excellencies of this work we spoke when the first edition appeared. There is no longer need to call the attention of scholars to the careful and minute, as well as broad and deep, research which has gone to the making of it. The book is not history, but history plus philosophy; and both the one and the other, so far from bearing the cold and purely scientific or theological character which repels the general reader in most works of this class, are made to glow with the sympathetic fires of faith and hope and love.

The various divisions of the book are treated in such a manner that each is in itself a complete study, and the most hurried reader need feel no discouragement at the size of the volume; while in the variety of topics which are included under the one great subject, — such as the Transmigration and Pre-existence of Souls, the various notions of Heaven and Hell, the question whether brutes have souls, the question

of Ghosts, Spiritualism, the Millennium, Superstition, — no one who opens the books can fail to find something which meets his own tastes. C. A. C.

Leslie Goldthwaite. By Mrs. A. D. T. Whitney. Boston: Ticknor & Fields.

A charming book: natural, bright, and fresh. Without a trace of cant or any thing but the most wholesome sentiment, its tone is earnest and religious, and shows how the every-day pleasures and duties of life may cultivate the truest spirit of self-sacrifice and religious consecration. We commend it most heartily. Ed.

The Posthumous Papers of the Pickwick Club. By Charles Dickens. With original illustrations by S. Eytinge, Jr. Boston: Ticknor & Fields.

Here we have in one little volume, that one can carry in the pocket and buy for $1.50, — yet in good, clear type, and with capital illustrations, — the whole of the Pickwick Papers.

Hints to Young Men on the True Relations of the Sexes. By John Ware, M.D. Boston: A. Williams & Co.

A most valuable treatise.

Adventures of a German Toy. Boston: William V. Spencer.

The Way of the World. By William T. Adams (Oliver Optic). Boston: Lee & Shepard.

The Little, Wrinkled Old Man. A Christmas Extravaganza. By Elizabeth A. Thurston. Boston: William V. Spencer.

Amateur Dramas. By George M. Baker. Boston: Lee & Shepard.

"*Swingin' Round the Cirkle.*" By Petroleum V. Nasby. With illustrations. Boston: Lee & Shepard.

Theological Review. Williams & Norgate, 14, Henrietta Street, Covent Garden, London.

This Review has gained a position which must, we think, secure it a good circulation in this country as well as England. It has contributions from such writers as Miss Cobbe, Sir John Bowring, Rev. Charles Beard, and other well-known representatives of liberal thought. We rejoice in it, as a powerful branch of our periodical literature. Ed.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 10, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Clarke, Hepworth, Livermore, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $400 towards the salary of Rev. J. M. L. Babcock, as pastor of the society in Lancaster, N.H., with the condition that he should devote one-fourth of the Sundays of the year to missionary work, in Littleton or elsewhere, as might be found most expedient; $100 in aid of the society in Mansfield, Mass., for six months; and $1,000 as a loan to the society in Ellsworth, Me., to aid them in building their church, — the loan to be without interest, to be secured in a manner satisfactory to the Finance Committee of the Board, and to be refunded in three equal instalments, in two, three, and four years.

The recommendations of this report were adopted.

The Committee on the Middle States presented their report, after which the following appropriations were voted: $1,000 to the society in Wilmington, Del., towards the salary of their pastor the current year; $1,500 to the society in Vineland, N.J., as a loan, to aid in building a church, — the loan to be without interest, on good security, and to be repaid in three equal instalments, on the 1st of January, 1868, 1869, and 1870; also, $500 for general missionary work in Central New York, and other portions of the Middle States.

The Committee on Theological Education reported in favor of granting aid, to the amount of $50 each, to two students in the Cambridge Divinity School; and their report was adopted.

The Committee on Publications reported that books had been granted, in response to applications received, to the Maine Wesleyan Seminary; Sanbornton (Methodist) Seminary, N.H.; Public Library, Lancaster, Mass.; and Library of Harvard Chapel, Charlestown, Mass.

They also reported, that Hon. Albert Fearing, of Boston, had offered, through the Secretary, to give to the Association the stereotype plates of the "Memoir of Miss Clapp," on condition that the book should be kept in print; and they recommended the acceptance of the offer, and an appropriation for printing an edition of the work, which recommendation it was voted to adopt.

This Committee also reported on the subjects referred to them at the last meeting, and recommended that the proposition of the Sunday-school Society, to transfer to the Association the work hitherto undertaken by them, be accepted, and presented a plan, for the consideration of the Board, for conducting this department, together with the general publishing work of the Association.

After an extended discussion of this report, in which it appeared that a majority of the Board considered the Sunday-school work of sufficient importance to authorize and demand a separate organization, the recommendation concerning the acceptance of the proposal of the Sunday-school Society was rejected; that portion of the plan presented, which related to this work, was laid on the table, and the remainder was referred back to the Committee.

The Secretary presented to the Board the following letter from Rev. John Weiss, resigning his place as a Director of the Association, which was read: —

MY DEAR MR. LOWE. WATERTOWN, Nov. 28, 1866.

I became a member of the Executive Board before the meeting of the National Conference at Syracuse. My motives consisted in a sincere desire for co-operation, and in a willingness to represent the radical element upon the Board. The opportunity seemed too good to be refused. But, ever since the action of the Conference at Syracuse, which deliberately and finally, apparently by a vote of two to one, emphasized a theological position as a denominational statement, in which I do not believe, — since evidently the Lordship of Jesus is based upon the assumption of his supernatural character, — I have felt that I ought not to retain official relations with a majority which does believe it, and which will, therefore, especially in the matter of publications, make it prominent to the virtual exclusion of a fair, complete, and continuous representation of the radical thought; for an occasional publication of something radical — something of Parker's, for instance,

who has been suddenly appropriated as a good Unitarian by the very man who used to revile and oppose him, and who declared that he had not complied with the conditions of salvation — will be no genuine representation, and will only give the majority the opportunity to claim that they have made a concession or two. The whole policy of holding on to radicals in this way is odious and repulsive to me; and I perceive, that the attempt to co-operate with a denomination that sets up its supernatural statement, will not only bring me into disrepute with my own conscience, but will become a failure.

I notice, too, on p. 392 of the November "Examiner," the remark that we who dislike the Preamble cannot "long continue to care much for the name Christian." Shall I hope to co-operate, morally and spiritually, with the self-sufficient bigotry that dictated such a sentence, or that continues, lower down, to say, if the increased momentum of the denomination "should throw off what does not properly belong to it," of what consequence would it be? Certainly, I for one do *not* properly belong to such a temper. Yet, on p. 302, I read, "If there ever existed a disposition to disown each other it has nearly disappeared, and is sure to fade out entirely." The diplomacy of the whole paragraph is worthy of New-York politics. At any rate, I can ride one horse or sit upon one stool; and I must leave the circus to more supple performers.

Please, therefore, to receive my resignation as a member of the Board.

Very sincerely yours, (Signed) J. WEISS.

After the reading of this letter, it was voted to accept Mr. Weiss's resignation; and a committee was appointed to nominate a candidate to fill the vacancy, and to report at the next meeting.

The Secretary presented to the Board the following communication, received from the society in Toronto, Canada, which was read: —

At the stated monthly meeting of the teachers of the Unitarian Sunday School of the Unitarian Church, Toronto, held on the 20th November, 1866, the Rev. J. R. Lavelle, Pastor, in the chair, it was stated, that, in compliance with the request of the teachers, a valuable donation of books, amounting to forty-one volumes, had been received for our Congregational Library from the American Unitarian Association.

It was then moved by Mr. Daniel Lamb, and seconded by Miss Delaporte, and carried unanimously, That the Superintendent and Secretary convey to the American Unitarian Association our most grateful thanks for the very liberal donation of books to our Library,

and assure them that we receive it with great pleasure, and as an exponent of that good-will and fraternal feeling which they have thus manifested towards us, and which, we hope, will ever obtain among the members of the Liberal Christian Church.

(Certified) B. WORKMAN, M.D., *Superintendent.*
DANIEL LAMB, *Secretary.*

The Board then adjourned to Monday, Jan. 14, 1867.

Jan. 14, 1867. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Crosby, Denny, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Publications reported that donations of books had been made as follows: to Dalhousie College and Divinity School, Nova Scotia; Long-Island Historical Society; Parish Library, Evansville, Ind.; Parish Library, Lebanon, N.H.; Public Library, Quincy, Ill.; Parish Library, New Salem, Mass.; and Sunday-school Library, Wendell Depot, Mass.

The report of this Committee also recommended that appropriation be made for the following objects, all of which were voted: For printing six additional tracts, on Practical Religion, by Rev. John F. W. Ware; for the purchase, of Rev. Frederick Huidekoper, of copies of "Forrest's History of the Trinity;" for stereotyping and printing Dr. Noyes's "Translation of the Psalms and Proverbs;" for printing an edition of the second volume of Dr. Nichols's "Hours with the Evangelists;" and new editions of several of the publications of the Association; and for printing tracts in German, for circulation at the West and elsewhere.

The Publication Committee also reported, on the subject of publishing which was referred back to them at the last meeting, certain recommendations for the consideration of the Board, which were discussed and acted upon, with the following result: —

1. It was voted, that the whole business of publishing and selling the Association's books should be done by the Association itself.

2. That the Publication Committee should examine the cata-

logue of books, with authority to strike from it any which they should think it inexpedient to keep in print, and to dispose of the stereotype plates, as their judgment might decide best.

3. That this Committee be authorized to revise the catalogue, with regard to the prices affixed to the several books; and in such revision to have special reference to the largest circulation.

4. That the Committee have full authority to enter into agreements with booksellers in various parts of the country, to employ agents, and to decide upon the discount to be made to such parties.

5. That there should be a moderate and judicious system of advertising in such religious and secular publications as might be best suited to the purpose, and that $500 be placed at the disposal of the Committee for this purpose.

6. That authority be given to the Committee to make arrangements (if possible, by exchange of publications) whereby any books, which they might deem appropriate, should be kept for sale at the rooms.

7. That the Committee be authorized to print new editions of certain books, reported by them as nearly out of print.

The Committee on the New England States presented a report, in which the following appropriations were recommended, all of which were voted: $125 to the society in New Salem, Mass., to aid in sustaining preaching six months; $100 for missionary work in Assabet, Mass., and other places within the limits of the Middlesex North Conferenee of Unitarian and other Christian Churches, the work to be done in co-operation with the officers of that Conference; $100 to the Society in Mendon, Mass., towards the salary of their pastor, Rev. Richard Coleman, with the condition, that he should give a portion of his time to missionary service, to be arranged by this Committee, in preaching and circulating books; and $200 towards the salary of Rev. Judson Fisher, pastor of the society in Lebanon, N.H., for the year beginning Jan. 1, 1867, with the condition, that he should do missionary service, under the auspices of the New-England Committee and the New-Hampshire Conference, a number of Sundays, not exceeding ten, in the year.

The Committee on the Middle States reported in favor of an appropriation of $100, for the services of Rev. Aaron Porter, as missionary in Pennsylvania, in addition to the amount already voted; which report was adopted.

The Committee on the Southern States reported, that letters received from Miss Amy M. Bradley announced that she had arrived at Wilmington, N.C., and was making preparations to commence her work.

The Committee on the Western States presented a report, in which they announced the receipt of reports and letters from Rev. G. W. Hosmer, D.D., Rev. J. K. Hosmer, Rev. J. C. Kimball, Rev. W. C. Tenney, Rev. Wm. Bradley, Rev. H. A. Reid, Rev. John Ellis, Rev. C. H. Brigham, Rev. A. A. Roberts, Rev. Silas Farrington, Rev. Andrew Hardie, Rev. C. A. Staples, and Rev. G. S. Shaw, in regard to the work done by them under the auspices of this Association.

The report also recommended the following appropriations, all of which were voted: $500 to be expended in general missionary work, under the direction of the Western-States Committee; $100 towards the salary of Rev. A. A. Roberts, of Baraboo, Wis., with the condition that he should do missionary work, under the direction of this Committee, a number of Sundays, not exceeding six, during the year; $200 towards the salary of Rev. H. P. Cutting, as pastor of the society in Winona, Minn., the current year; $50 to Rev. Jasper L. Douthit, for valuable missionary service done, during five weeks, in Southern Illinois; and $100 towards the salary of Rev. J. L. Douthit, as pastor of the Society in Princeton, Ill., on condition that he should do missionary work a number of Sundays, not exceeding six, during the year.

The Special Committee, appointed at the last meeting to nominate a candidate to fill the vacancy on the Board, presented their report; but, in view of the lateness of the hour, and the few members present, it was voted to defer action until the next meeting.

The Secretary having suggested to the Board, that the time had come when it was important that action should be taken in reference to the contributions from the churches for the work

of another year, a Committee was appointed, consisting of Hon. John A. Andrew, Hon. Seth Padelford, Rev. Samuel Osgood, D.D., and Rev. John F. W. Ware, to consider the best method of awakening an interest in the cause, to issue an appeal to the churches, and to take such other measures as they might deem expedient, in order to secure a general contribution to the funds of the Association.

The question of the continuance of the "Monthly Journal," specially assigned for consideration at this meeting, was taken up; and, after a statement from the Secretary, that nearly all the opinions he had heard expressed on the subject were very strongly against the giving up of the "Monthly Journal," it was voted that its publication be continued.

The Board then adjourned to Monday, Feb. 11.

NOTE TO LETTER OF RESIGNATION OF REV. J. WEISS.

THE resignation of Mr. Weiss has created much comment, because the occasion of it is supposed to be connected with movements within our body which are of general interest, and it has led many to inquire in regard to it. It is proper that some explanation should be made in answer to such inquiry, and perhaps the following correspondence may serve the purpose. The letter of the secretary was unofficial, being written before the resignation of Mr. Weiss was communicated to the Board; but it represented what he believed to be the feeling of the Committee. There was, of course, no occasion for action on the part of the Board further than to accept the resignation: —

BOSTON, MASS., Dec. 8, 1866.

MY DEAR MR. WEISS, — Your letter, tendering your resignation as a member of the Executive Committee of this Association, has been duly received. It is framed in such a manner, and is so insisted on in the subsequent letter to Mr. Fox, that I cannot do otherwise than lay it before our Board; and I see not how they can do otherwise than accept it. But I must express to you my own personal regret, that we are to lose your co-operation, — a regret which I believe will be shared

by every member of the Board. This much is due to our feeling of personal regard for you, and our sense of the value of the service you have rendered as a member of our Committee. I should not do more than thus to express our sincere regret, only that you have stated your reasons for withdrawing in such a way, that it would imply on our part an acquiescence in their force if I did not make some reply.

The whole purport of your letter, and of your act of withdrawal, is a charge against this Association of narrowness and illiberality. For a person outside of our denomination to judge of its whole action, and of the action of every one of its organizations, by some sentences from the writings of one individual belonging to it, would perhaps not be surprising. But you have been, for nearly six months, a member of this Board, present at most of its meetings, consulted in regard to its most important affairs, and fully acquainted with its spirit and its policy. Of course, it will be understood that you have been impelled to resign by something you have found there.

I have sufficient confidence in your candor to ask you to consider, whether, in any one particular, you can charge the Board with either narrowness or illiberality. You say its action must lead to a "virtual exclusion of a fair representation of the radical thought." I reply that your own election by the Board ought to be considered by you as an indication of a desire, at least, to be fair; for, if any thing, besides your recognized fitness for the position, led to your appointment, it was the wish to have represented in our deliberations the portion of our denomination to which you belong. Certainly you must have seen that no member of the Board has been regarded with greater respect than yourself, or secured for his views greater consideration. In regard to the matter of publications, to which you especially refer, it so happens that the last work issued under the sanction of the Board (which found a publisher partly because of our agreeing to take a portion of the edition) was Schenkel's "Life of Jesus," translated by Dr. Furness, — a proof that no very narrow policy prevails. In the employment of missionaries, in the aid to ministers and churches, or in any other department of our work, I ask you to point to a single instance in which the question has been asked by any one, as in any way a condition of our action, what were the theological opinions of the man or society under consideration. Others may perhaps have some ground for complaining of our course: certainly you and your friends have none. I am sorry to bring up these things. My wish, and (I believe) that of our Board, has been to ignore differences, and to act in the broadest spirit of fairness and in sympathy with all parts of the denomination, whose servants we are, — not by carrying out the views of both extremes, but by pursuing a liberal path of policy in which, as a broad line of Christian activity, all could join. Of

course, if you choose to withdraw, we have no right to ask you to stay; but we have the right and the duty to insist, that we are conscious of nothing on our part that has given you occasion to go. Sorry that we shall no longer have your presence and co-operation, which have been so valuable and so pleasant, I am

Very sincerely yours, CHARLES LOWE.

WATERTOWN, Dec. 12, 1866.

MY DEAR MR. LOWE, — Your letter of the 8th has only just reached me. I sent one to you yesterday, but hasten to reply to this. And I desire to say, in the first place, and in the distinctest way, that my resignation was not in the least prompted by any feeling in the Board existing towards myself, or by any special manifestation of a bigoted policy. Let me plainly testify to the kindness and consideration with which I have been met, both at the Board and in Committee. . . . And I have perhaps done wrong not to say all this in the first letter which I wrote to you. But the chief difficulty in the case is that I cannot longer hold office, since the Preamble emphasizes a theological statement for the denomination, and will eventually give the tone and color to its action. The majority of the denomination and of the Board might hold open to us an opportunity to consider that Preamble, in the most indefinite and inclusive way; but I cannot feel right to embrace the opportunity. The same majority may publish some things with liberal bearings, judged from the Orthodox-Unitarian standard; but it cannot express and represent a thoroughly radical position, — of course not, — since that Conference, and the interpretations which the leaders of the majority vote now put upon it. I cannot conceal that the inconsistencies of the November "Examiner," which I did not read or notice for two or three weeks, did much to confirm my feeling about prospective denominational action. But as I have brought no issue, recommended no book, proposed no missionary, I have no personal griefs. My action is purely impersonal, and truly on the grounds first stated to you. . . .

Most sincerely yours, (Signed) J. WEISS.

INTELLIGENCE.

THE FOLLOWING LOCAL CONFERENCES, organized too late for mention in the December number of this Journal, will be found with full list of officers in the recently published Year-book of the Association: Wisconsin and Minnesota Unitarian Quarterly Conference, organized at Sheboygan, Oct. 24; New-York

Central Conference of Liberal Christians, at Rochester, N.Y., Nov. 21; Wilmington Conference of Unitarian and other Christian Churches, at Wilmington, Del., Nov. 22; Norfolk Conference of Unitarian and other Christian Churches, at Dedham, Mass., Nov. 28; New-York and Hudson-River Local Conference, at New York, Dec. 6; Essex-County Conference of Liberal Christian Churches, at Salem, Mass., Dec. 11; Lake-Erie Conference of Unitarian and other Christian Churches, at Meadville, Penn., Dec. 11; Worcester-County Conference of Congregational (Unitarian) and other Christian Societies, at Worcester, Mass., Dec. 12; South-Middlesex Conference of Congregational Unitarian and other Christian Societies, at Cambridgeport, Mass., Dec. 12; Suffolk Conference of Unitarian and other Christian Churches, at Boston, Dec. 17; North Middlesex Conference of Unitarian Congregational and other Christian Churches, at Littleton, Mass., Dec. 18.

Rev. HENRY F. EDES was installed as pastor of the society in Sturbridge, Mass., on Thursday, Nov. 15. The services of the occasion were conducted by Mr. Edes himself, with the exception of the ceremony of induction, which consisted of the reading of a short address by the chairman of the Parish Committee, to which Mr. Edes responded.

Rev. HENRY H. BARBER was installed as pastor of the society in Somerville, Mass., on Sunday evening, Dec. 2. The order of services was as follows: Introductory prayer by Rev. Edwin C. L. Brown, of Bolton; reading from the Scriptures by Rev. Samuel W. McDaniel, of Brighton; sermon by Rev. James Freeman Clarke, D.D., of Boston; prayer of installation by Rev. William Newell, D.D., of Cambridge; charge by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship by Rev. Abram W. Stevens, of Cambridgeport; address to the society by Rev. Charles Lowe, of Somerville; concluding prayer by Rev. Edward C. Towne, of Medford; benediction by the pastor.

Mr. GEORGE M. FOLSOM, a graduate from the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Groton, Mass., on Wednesday, Dec. 12. The order

of services was as follows: Introductory prayer by Rev. Seth Chandler, of Shirley; selections from the Scriptures by Rev. Albert B. Vorse, of Littleton; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. Oliver Stearns, D.D., of Cambridge; charge by Rev. Samuel K. Lothrop, D.D., of Boston; right hand of fellowship by Rev. Charles Noyes, of Northfield; address to the people by Rev. Crawford Nightingale, of Athol; concluding prayer by Rev. Josiah K. Waite, of Groton Junction; benediction by the pastor.

Rev. JUDSON FISHER, formerly pastor of the Universalist Society in Alstead, N.H., was installed as pastor of the new Unitarian Society in Lebanon, N.H., on Wednesday, Jan. 2. The sermon was preached by Rev. Charles Lowe, Secretary of the American Unitarian Association; Rev. William O. White, of Keene, N.H., offered the installing prayer; the charge and address to the people were given by Rev. William P. Tilden, of Boston; the right hand of fellowship by Rev. Mr. Loring (Universalist), of Concord, N.H.; and Rev. Livingston Stone, of Charlestown, N.H., offered the concluding prayer.

Mr. JAMES VILA BLAKE, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Haverhill, Mass., on Thursday, Jan. 3. The order of services was as follows: Reading from the Scriptures by Mr. S. Curtis Beach (a classmate of Mr. Blake's); sermon by Rev. Samuel Longfellow, of Cambridge; ordination by the people; the address by Hon. Isaac Ames; right hand of fellowship by Rev. Sidney H. Morse, of Boston; charge by Rev. Oliver Stearns, D.D., of Cambridge; benediction by the pastor.

Rev. WILLIAM P. TILDEN, having accepted the invitation of the Boston Benevolent Fraternity of Churches to become the pastor of a Free Church, under their auspices, at the South End, commenced his labors with appropriate services, on Sunday, Jan. 6, at Concord Hall, Concord Street. It is intended to commence soon the erection of a suitable church edifice, a lot of land having been already secured.

THE FIRST CONGREGATIONAL UNITARIAN SOCIETY in Burlington, Vt., celebrated its fiftieth anniversary on Thursday, Jan.

9. In the forenoon, the order of services was as follows: Introductory prayer and reading from the Scripture by Rev. Charles A. Allen, of Montpelier, Vt.; prayer by Rev. John Cordner, of Montreal, Canada; sermon, preached by Rev. John Pierce, D.D., of Brookline, Mass., at the dedication of the Meeting-house, Jan. 9, 1867, read by Rev. Frederic Frothingham, of Brattleboro, Vt. In the evening the services were as follows: Prayer by the pastor, Rev. Loammi G. Ware; reading of the psalms of the day by Rev. J. E. Bruce (Universalist), of Shoreham, Vt.; prayer by Rev. Eli Ballou, D.D. (Universalist), of Montpelier, Vt.; Scripture lesson by the pastor; sermon and prayer by Rev. Edward E. Hale, of Boston; benediction.

THE CHAMPLAIN LIBERAL-CHRISTIAN CONFERENCE was organized at Montpelier, Vt., on Thursday, Jan. 9, and the following officers chosen: John M. Pomeroy, Burlington, Vt., President; Hon. Daniel Baldwin, Montpelier, Vt., Rev. John Cordner, Montreal, Canada, Vice-Presidents; Rev. Loammi G. Ware, Burlington, Vt., Secretary; Henry Loomis, Burlington, Vt., Treasurer. Directors, Hon. R. S. Taft, Burlington, Vt.; Rev. Eli Ballou, D.D., Montpelier, Vt.; George Frothingham, Montreal, Canada; Hon. George Wilkins, Stowe, Vt.; Rev. J. E. Bruce, Shoreham, Vt.; Rev. Charles A. Allen, Montpelier, Vt.

THE NEW-YORK SUNDAY-SCHOOL ASSOCIATION held its annual meeting at the Church of the Messiah, New York, on Monday evening, Jan. 14. The following officers were chosen for the ensuing year: President, Hon. Richard Warren; Vice-Presidents, George Woodman and George W. Miller; Secretary, Henry Hannah; Treasurer, Sigourney W. Fay; Executive Committee, H. Everett Russell, Russell N. Bellows, Daniel B. Halstead, Richard Warren, and Henry Hannah.

THE CONNECTICUT-VALLEY CONFERENCE OF CONGREGATIONAL UNITARIAN AND OTHER CHRISTIAN CHURCHES was organized at Greenfield, Mass., on Wednesday, Jan. 16. The following were the officers chosen: President, Hon. George

Walker, of Springfield; Vice-Presidents, Hon. S. F. Lyman, of Northampton, and Rev. I. Sumner Lincoln, of Warwick; Secretary, Rev. John F. Moors, of Greenfield; Treasurer, Josiah Fogg, of Deerfield. Directors, Hon. C. Mattoon, of Greenfield; Rev. Frederic Frothingham, of Brattleboro', Vt.; Hon. A. C. Parsons, of Northampton; Rev. Charles A. Humphreys, of Springfield; James M. Crafts, of Whately; and Rev. Calvin Stebbins, of Chicopee.

Mr. GEORGE H. HOSMER, a graduate of the Meadville Theological School in the last class, and who has now the charge of the society in Deerfield, Mass., was ordained to the work of the Christian ministry at the evening session of the Connecticut-Valley Conference, at Greenfield, Mass., Jan. 16. The order of services was as follows: Introductory prayer by Rev. Edward H. Hathaway, of Fall River; reading from the Scriptures by Rev. George H. Young, of Westford; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. Frederic Frothingham, of Brattleboro', Vt.; charge by Rev. John F. Moors, of Greenfield; right hand of fellowship by Rev. Charles Noyes, of Northfield; benediction.

THE NEW CHURCH, built by the society in Whately, Mass., was dedicated on Thursday, Jan. 17. The order of services was as follows: Introductory prayer by Rev. George H. Young, of Westford; reading from the Scriptures by Rev. John F. Moors, of Greenfield; dedicatory prayer by Rev. I. Sumner Lincoln, of Warwick; sermon by Rev. Frederic Frothingham, of Brattleboro', Vt.; address to the people by Rev. John B. Green, of Leominster; benediction by Rev. George H. Hosmer, of Deerfield.

Mr. CHARLES E. GRINNELL, a graduate of the Cambridge Divinity School, in the class of 1865, has accepted a call from the society in Lowell, Mass.

Rev. HIRAM C. DUGAN has resigned the charge of the Society in Hudson, Mass.

Rev. JEFFERSON M. FOX, of Trenton, N.Y., has accepted a call from the Society in Harvard, Mass.

ACKNOWLEDGMENTS.

1866.			
Nov. 21.	From	Rev. W. G. Eliot, D.D., as an annual membership.	$1.00
22.	„	King's Chapel Society, Boston, additional	50.00
26.	„	Subscribers to Monthly Journal in Portsmouth, N.H.	15.00
26.	„	Mrs. R. E. Kirkland, J. H. Hills, and Everett Case, Vernon, N.Y., as annual memberships.	3.00
27.	„	Miss Margaret Shippen, Philadelphia, through Mrs. Anna H. Clarke	200.00
Dec. 1.	„	Miss J. A. Butterfield, Lowell, to make herself a life-member	30.00
1.	„	Rev. T. T. Stone, as an annual membership	1.00
1.	„	Society in Nashua, N.H., for Monthly Journals	20.00
5.	„	A lady in Boston:—	
		For general purposes $100.00	
		„ Meadville School 70.00	
		„ India Mission 50.00	
			220.000
6.	„	Society in Baltimore, Md.	1,000.00
6.	„	George C. Richardson	50.00
8.	„	Societies in Providence, R.I., additional	55.00
13.	„	Society in Northumberland, Penn., for Monthly Journals	5.45
18.	„	Society in New Bedford, for Monthly Journals.	51.00
22.	„	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	340.35
27.	„	Society in Stow, for Monthly Journals	5.00
28.	„	Rufus Wyman, for India Mission	20.00
1867.			
Jan. 2.	„	Society in Northumberland, Penn., for Monthly Journals, additional	2.45
2.	„	Rev. Horatio Wood and Rev. William Silsbee, as annual memberships	3.00
4.	„	Society in Fitchburg, for Monthly Journals, additional	4.00
5.	„	Rev. J. C. Parsons, as an annual membership.	1.00
9.	„	F. L. Capen, as an annual membership	1.00
10.	„	Rev. Alpheus Harding, as an annual membership	1.00
10.	„	Society in Northumberland, Penn., for Monthly Journals, additional	2.00
12.	„	Church of the Unity, Boston	3,500.00
14.	„	Joseph Curtis, as an annual membership	1.00
15.	„	"E. P."	100.00
16.	„	Mrs. Theodore Cobb, as an annual membership	1.00
16.	„	H. W. Pickering, Executor, as legacy of the late Miss Margaret Newman, of Boston, less government tax	2,062.25
16.	„	Miss Jane B. Smith, Sumter, S.C.	5.00

THE

MONTHLY JOURNAL.

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EDITOR'S NOTES.

OUR CAUSE IN NEW YORK.

A visit to Syracuse during the month has given us a glimpse of New-York City by the way. The New-York and Brooklyn churches are too conspicuous a portion of our denomination to make it necessary to report on their affairs. The new chapel at Brooklyn, the grand building enterprise of the "Church of Messiah" in New York, the plans in progress for enlarged efficiency in connection with the "Church of All Souls," the vigorous life of the other churches, the contemplated organized effort in circulating our literature, and the other general features of denominational work in New York and its vicinity, are already familiar to our people; but one can hardly realize without actually going there, talking with our brethren, and spending a Sunday in the city, the great importance of the efforts that are being made there in the interests of Liberal Christianity.

Every item of information in regard to the life of the great metropolis makes one realize more the immense field of effort which it offers. The great floating masses of population at the hotels; the advertised Sunday services

outside of regular churches, ("free discussions," and the like), — indicating the drift towards something different from ordinary ecclesiastical teachings; the evidences of liberal thought and action in every direction; the statistics in regard to the number who go every year from country Unitarian churches to that great centre, and become absorbed without finding their way to either of the churches of our faith, or without being able to secure seats in their already crowded pews; the evident hold which our ministers and churches there, in spite of their fewness, have taken upon the influences which go out from that great city, — such considerations as these make one feel that there is no standing-place in the country more effective, and no place more promising and important, as a missionary field. The whole denomination is interested in the success of the movements which our brethren have in progress. We hope they will secure the best man possible for the new secretaryship of their Local Conference, which they mean to make an office of much importance, and that their other schemes may be accomplished. We are glad to hear of earnest movements, among the young men of Staten Island, towards starting a church again, and of other evidences of increasing interest in our cause.

One of the best things we heard, while there, was a newsboy's coming to the office of the "Liberal Christian," to pay for copies he had received, and asking for an increased supply of the next week's issue. It was an indication of what we hope before long to see, in some adequate measure, effected in regard to both our newspapers and our other periodical literature. It pains us to read them now, so able and interesting as they are, and then to think how small their circulation is, compared with the great number of persons who would be made glad, and be helped by them, if only they were thrown in their way. Everywhere we are met with ex-

pressions of satisfaction in regard to our two weekly papers, and not in our own denomination alone. One man (not Unitarian), to whom we showed in the cars a copy of the "Liberal Christian," declared it was the best religious paper he ever saw. We believe there is room for a vastly increased confidence on the part of the business managers of both our papers in the possibility of an extensive circlulation; and we hope soon to see the day, when, to all the newsboys and agents, a supply of the "Register" and "Liberal Christian" will be as essential as "Harper's Weekly" and the "Atlantic."

CENTRAL NEW-YORK CONFERENCE.

Our visit to Syracuse was in order to attend the meeting of the Local Conference. The Conference assembled Tuesday evening, Feb. 5, and the sessions continued till Thursday noon. Six Unitarian and thirteen Universalist churches were represented.

Wednesday forenoon, after the morning prayer-meeting, the subject of Sunday schools was discussed. A committee, appointed at the previous meeting, reported a plan of correspondence between the different Sunday schools of the Conference, so arranged that every school should write a letter to be sent to the school next adjoining, and so passed on, by which means every school, writing a single letter every six months or year, would receive every Sunday a fresh letter from some other school. James P. Walker, Esq., Secretary of the Sunday-school Society, was called on in the course of the discussion, and addressed the Conference on the subject of religious instruction for the young.

It was apparent, however, from the beginning of the meeting, that there was something in the organization

of the Conference that needed to be adjusted before business could be satisfactorily done; and, at the opening of the afternoon session, one of the Universalist brethren explained that they were in a somewhat embarrassing position, from the fact that this was reported abroad as a "Unitarian" Conference, growing out of, and connected with, the "National Conference of Unitarian and other Christian Churches." To belong to such a body compromised their standing in their own denomination, and our brother had, himself, a pocketful of letters from ministers of that body, reproaching him for such seeming transfer of his relations.

It was easy, of course, to explain (and our Universalist brethren readily allowed) that there was no purpose on the part of Rev. Mr. May, and the others who called the Conference at first, to do any thing which would occasion embarrassment; but that they simply acted out their own broad sympathy in ignoring, so far as regarded this local work and fellowship, all denominational lines. Still there was a difficulty on the part of the Universalists which the Unitarians could not feel, — inasmuch as we have no denominational organizations with which this movement could interfere, whereas the Universalists have their State and local associations with which this would seem to conflict.

A resolution was proposed, therefore, by the Universalist portion of the Conference, to the effect that "this Conference has no connection with the National Conference of Unitarians, nor with the Universalist General Association, and that it contemplates no work, but is simply for purposes of fellowship and mutual edification."

The introduction of this resolution opened the way for a full discussion, which lasted during that afternoon and the whole of the next forenoon, upon the subject of —

THE RELATIONS BETWEEN UNIVERSALISTS AND UNITARIANS.

The subject is so important that we shall report the discussion at some length.

All of us who were present very soon felt such confidence in each other, that we all spoke with the utmost frankness; and among the very first points discussed was — *the supposed hindrances to cordial co-operation.*

Those who have of late read the Universalist papers will understand, that, of course, chief among these hindrances is the alleged unfairness of action on the part of the American Unitarian Association. Almost every paper for the last two months has contained some article charging the Association or its Secretary with some breach of comity in the missionary work of the denomination.

Our own ministers have been inclined to repeat the same charges, and to spy out causes of provocation. We have declined, for reasons stated in the October number of this Journal, to engage in public explanations; believing that such petty controversies (which any captious person might prolong at will) were not worthy of two denominations that ought to trust each other enough to settle such things in a different way; and believing also that our steadfast determination to give no occasion for offence would, in the end, be understood, and be the surest guarantee of harmony.

But we have always invited friendly investigation, and were not sorry when our good Bishop (Mr. May) called upon us, as Secretary of the American Unitarian Association, to answer specifically to the charges which, he confessed, seemed to him, having only heard one side, to give an unfavorable look to the action of the Association.

We explained, as fully as time would allow, the circumstances of the cases which had been most complained

of. We said, moreover, that, if there had been one thing in regard to which we had been more careful than any other in the administration of our office, it had been that the harmony of relations with other liberal bodies should not be disturbed through any fault of ours, nor the cause of Liberal Christianity suffer by any want on our part of cordial recognition of these kindred sects. We knew that the very closeness of our position would make the opportunities for irritation greater, and the need of care more constant.

We stated that there had not been an instance where we have been called on to encourage a new Unitarian movement in a place where the Universalists have ever made an attempt, in which we have not tried fully to understand the circumstances (by consulting with Universalists as well as Unitarians); and there are many cases where we have seemed to our friends lacking in earnestness, because of our urging them, instead of attempting a separate movement, to combine in the support of the Universalist society. We believe there is not a case now among those where our policy has been called in question, which we have not fully explained to various Universalist ministers, nor one respecting which those who have heard it explained, have said that we were wrong.

We would not claim, however, always to have done right; but we do claim to have used the utmost pains to be right, and to have been guided always by the sincerest desire to be friendly and brotherly towards the Universalist denomination.

We then alluded to a fact in the present condition of our cause in almost every section of our country, which will make the two bodies liable everywhere to excite irritation, if they allow the spirit of narrowness and jealousy to prevail in their judgment of each other, instead of

mutual confidence; and which makes the Unitarian position the more delicate of the two.

That fact is this: We suppose it is the experience of every denomination, — it certainly is of ours, — that, wherever a society has once been attempted and has *failed*, it is very much harder to start again than if no experiment had ever been made. There is, added to the essential difficulties of a new movement, the association of failure. So serious have we found this, that there are now important openings which we hesitate to encourage, and where, much as we are interested in them, we feel that it would be better for the attempt to be made under some new name that has not connected with it the sore remembrance of former discouragement.

Now, it so happens that the Universalists have always been before us in missionary zeal and in denominational activity, and, in years past, have swept over many portions of our country, planting churches, and seizing on points of influence, with an earnestness which is to their glory. One consequence of it is their present strength; but another is, that there are very many of the societies planted by them which, from various causes, did not succeed. And there are great numbers of these remains of some former attempt connected with that body, where there is little more than the mere name of an organization. Now, when more prosperous days come, or when such places are reached by the wave of liberal sentiment that is now sweeping over our country, it will often happen that they will think their chances of success will be better, if, instead of trying to revive the dead tree, they plant a new one with a fresh upturning of the ground, and, instead of having the liberal movement revived under the Universalist name, they choose that it shall be Unitarian. This will not be implying that the last is in itself

better than the other, but only that it has not, in that locality, the stigma of former ill-success.

Probably few who have not been intimately connected with the missionary work of our bodies realize how frequent a case this is, and how often it is going to present occasions of delicate dealing. This will, in some degree, be the same on both sides; but, for the reason we have named, it will be oftener on ours.

Then, again, there is hardly an instance of a liberal movement where the new society will not be composed of both Universalist and Unitarian elements, and where, whichever name is assumed, some will not regret that it could not have been the other.

Now, what shall we do? A Unitarian brother, troubled by the irritation that had been occasioned and by the newspaper criticisms, came to our office the other day, and begged that we would have nothing to do with cases where there is the possibility that any could take offence. His expression was, that "some of our brethren of the other name were very sensitive, and we could not move where they had any followers or any semblance of possession, without treading on their corns." Our reply was, that we meant to be perfectly cordial, and to avoid, so far as possible, every appearance of wrong, and to act always as we had done heretofore, in the spirit of truest fellowship; but that, being intrusted with the duty of directing in part the great activities of our denomination, we are not going to be so false to our obligations as to *stand still for fear of treading on somebody's corns!* We are not going to refuse encouragement to some struggling attempt to form a church of liberal faith, if, after careful investigation, we are convinced that it is our place, — merely because some individuals will charge us with illiberality! Nor are we going to do such injustice to the largeness of spirit and Christian manliness of the

great mass of the Universalist denomination, or our own, as to believe that either is going to be swayed by individual narrowness and jealousy, so as to prevent our treating each other with perfect trust, and arranging these frequent occasions of personal disappointment and seeming interference in a way to preserve our harmony and peace!

In view, however, of the difficulty which must constantly arise in connection with one and another movement, there was one thing which we earnestly pressed upon the Conference; viz., that they (composed as they were of members of both bodies) should make it a part of their work to decide in regard to places within the limits of their Conference, so that, when a movement was started in connection with which a question might arise whether it should be under the Universalist or Unitarian auspices, they should recommend to the respective missionary boards which it should be. We promised, on the part of the Unitarian Association, that it would in every instance abide by such recommendation, and feel grateful that the decision (often doubly difficult on account of the distance of the locality) could rest with those who, from nearer position, could so much better judge.

We have considered it so important to make known our own attitude, that we have left little space for reporting the general discussion. It was so admirable in spirit and ability, that we wish it could be reported in full.

The general results of it were these: —

First, All on both sides felt, we think, so drawn to each other, that there was an entire harmony of spirit and mutual confidence.

Second, There was a conviction, that, if all of the members of our two denominations could be thus brought to know each other there would be the same feeling of oneness.

Third, It was, however, clear that in the present condition of things we must ontinue to act as two denomi-

nations, because the majority of both are not yet prepared for the union.

Fourth, That the best interests of our common cause are best served by having each denomination strengthen itself as much as possible, and act as vigorously as it may. (They unanimously advised that every new liberal society, instead of calling itself "independent," or by other name as a compromise between the two, should assume either the name Unitarian or Universalist.)

Fifth, There was a determination that all would do every thing in their power to put down jealousies and distrusts, and to encourage mutual acquaintance and confidence between our two bodies.

We do not mean, if we can help it, to discuss this subject at length again; and therefore we will add, in further explanation of our own views, an extract from a sermon which we preached, by invitation of the Conference, on the first evening of the session; the conclusions of which were confirmed in our mind by the deliberations to which we have referred: —

"I see nothing in the differences of belief or of methods or of principles between us and the Universalists to prevent our uniting at once, cordially and heartily, in one organization, that should entirely efface the lines that now divide us. To be sure, there are some in that body who emphasize too much, as it seems to me, a doctrine which, while it is inestimable as a ground of hope, ought not to exclude from the thoughts other truths which are essential in order to give a right stimulus to our Christian endeavor. And there are probably other points on which I individually should fail to agree with them. But I can say, without exaggeration, that I do not consider all the differences between the Universalists and myself half so great as those by which I differ from many who bear the Unitarian name, and whose fellowship under that name I should be loath to lose. And, on the other hand, there are certain doctrines for the enforcement and development of which the world is indebted to

the Universalist Church, far more than to the Unitarian, which are among the most essential to the true Liberal Church of Christ.

"I hold that the doctrine of God's paternal character, in opposition to the doctrine which makes him a relentless tyrant, (wherein the Universalists have gone before us all), is of much more importance to unite us, than all our differences to divide. So clear do I feel upon this, that, if it could be settled by a wish, I should have no hesitation in voting that our two denominations should become one to-morrow. It seems to me almost an accident, as I recall their history, that they are two instead of one.

"But such things are not settled by anybody's wish; nor can the growth of years, fortified by many associations and instituted plans, be annihilated in a day. It is obvious, that strongly as many of us may desire an instant abolishment of dividing names and lines, and certain as it may seem to us, that, sooner or later, those who so nearly agree must be one; yet some on both sides are so attached to their own denominational history and associations, that they are unwilling to give them up: and though the sentiment of union may very soon prevail, and though it may to-morrow or next week effect a merging of the denominations, yet meantime, *to-day*, both exist with independent action and name and work; and, unless we mean to be idle while waiting for what to-morrow may bring to pass, we shall every one of us, probably, in some ways, continue to work with these narrower relationships.

"What then? Shall this prevent our perfect cordiality and co-operation and confidential relations with each other, and the utmost harmony of work and plans? Nay, shall it be regarded as playing false to the union we may hope to bring about?

"A Universalist brother, with whom I was discussing this one day, used this comparison: Said he, 'Our two denominations bear the same relation to each other as the two armies of Sherman and Grant.'

"I have often thought of this since as a fitting illustration. Both these two armies were moving with a common aim. To be sure, some of the soldiers of Grant were jealous of those of Sherman; and those of Sherman sometimes flung out unpleasant things about those of Grant; while, on the other hand, there were many who all the time were saying, 'They ought to

be joined as one army; then they could accomplish something. Both together before Richmond, they could do a mighty work!' But we needed Sherman, sweeping round with dashing energy in that unparalleled march, making it 'thunder all around the sky;' and we needed Grant, sitting there with unconquerable tenacity, holding the enemy by the throat. So it may be providential, and not an accident, that we, — Unitarian and Universalist branches of the Liberal Church, — with our different methods and different habits and different machinery, are for a while working as two bodies instead of one. It is the same flag, the same enemy, the same purpose, the same head! By and by, we will be ONE army, — even if it be not till the day when (the struggle ended) we march through our Washington with banners flying, our victory won!

THE EPISCOPAL CHURCH.

BY EDWARD EVERETT.

[The following was originally published in 1820, with the title, "Letter from a Congregationalist to a Friend on the Subject of joining the New Episcopal Church." It was shortly after the consecration of St. Paul's Church in Boston, and had reference to the proselyting attempts in connection with that Society.

Portions of the article which were local and temporary have been omitted in the present republication.]

I HAVE duly received your note of the 24th inst. You inform me therein, that you have been solicited on various occasions, and with great urgency, to take a pew in the new Episcopal Church, just consecrated, in Common Street; and you request my opinion as to what course you ought to pursue. I hope it is not altogether flattery, when you tell me you do this in a reliance on my liberality; and I am sure that I am not too confident in hoping that you will make candid but due allowance, for the prejudices in which you know me to have been brought up, and under the influence of which I must, of course, speak to you. I am not ashamed of these congregational prejudices; for, like some other prejudices, they seem to be

nearly allied to virtues. It was by the spirit of congregationalism, that the first impulse was given, that ended in the settlement of our native land. It was that Church whose forms you are now solicited to adopt, which tyrannically ejected our ancestors from their pulpits and churches in England; and when I think of the two thousand faithful ministers of Christ, who were driven out from their charges in one day by the haughty English prelacy, I feel as if it were almost a part of national and patriotic duty not to look upon the question between the religious institutions of our ancestors, and those of the hierarchy which oppressed, ejected, and exiled them, as one of pure indifference.

You repeat to me in a hasty manner the arguments which you say have been addressed to you to induce you to leave the church in which you were baptized, of which you are a professing member, and where you have dedicated your children to the Christian faith. These arguments are some of them purely *ad captandum*, thrown in, I suppose, as slight make-weights to turn an almost wavering scale. I shall not, therefore, think it necessary to say any thing upon the comparative choice of a place for Christian worship, between a stone building in Grecian taste and a brick building in no taste at all. On the contrary, I rejoice as much as any one in the zeal displayed in the erection, at great expense, of an edifice in considerably better taste than any that our town can boast. It diminishes but little my satisfaction, that it is Grecian without and Roman within; and that, in constructing the portico of six columns instead of four, the architect has departed, not only from the model of the edifice which he professed to take for his guide, the little temple on the Ilissus, but has violated, I am told, the express canon of classic antiquity, which prescribes four columns to a por-

tico. I throw this out, not from any wish to do injustice to the style in which the new church is executed, which is certainly beautiful, but merely as a sort of offset to the appeal which has been made to our fashionable community, whom I have known in other instances besides yours to have been urged to join the Episcopal Church, upon the score of its being "the only one in town in which *a man of taste* could worship."

For the same reason, I shall say but little of another appeal which you tell me has been pressed on you; viz., that the father of your wife was an Episcopalian. I respect no prejudices more than filial ones, and should be grieved to say any thing which might seem disrespectful to the honored memory of Mrs. ——'s late father. But I suppose I may, without offence, call on you to remember, that, if your wife's father was an Episcopalian, your own father was not. Since you cannot well worship in two places, it would perhaps be as decent, and as conformable to domestic order, that your wife should continue to go with you to the church where she has already held up her children to be baptized, as that you should leave that church, for the sake of following her to a different form of worship, in which her father was educated. Were this a mere matter of conjugal courtesy, I would not be stiff about it. If you are willing to be reckoned with those who consider going to church as going to a fashionable exchange, or to a place of entertainment for a weary leisure day, why then it little matters where you go, or where you do not go; and, instead of submitting to the fatigue and wearisomeness of sitting an hour and a half or two hours in any church, you might attain the same end, and approve your courtesy as effectually to your wife, by taking her down to Nahant, or up to Fresh Pond. The subject, I confess, is too serious for this reply: it is the

arguments made use of which I ridicule. Let me add, moreover, that, if your wife's father was an Episcopalian, her grandfather was a Congregationalist, a stanch pillar of the Church of our forefathers, whose sacred rest it would go near to disturb, to hear that his descendants in the second generation were going over to the English Church.

Let me not be thought to speak slightingly of a wife's scruples. Wherever the case occurs, that a wife conscientiously and unaffectedly believes and approves the doctrines or worship of the Episcopal or any other church, while her husband as conscientiously adheres to those of another, if she have not freedom of spirit to obey the Scripture command, to submit *herself to her husband as to the Lord*, then let them worship, each in their own church and their own way; but do not, on any account or from any consideration, be led to think that so solemn a thing as religious worship is to be made a subject of good-natured compliance and courtesy.

And here, before I proceed to communicate to you those important grounds upon which I think your opinion ought to be made up, I will observe, that there seems to me a gross impropriety in the common language made use of on these occasions. To leave a Congregational and go to an Episcopal church is called changing your *place* of worship; as if it were the *place* only which is changed, while the *worship* remains the same. This would be a language proper to be used of any one who should emigrate from the Park-street or the Essex-street Church to that in Common Street, as the articles of the Episcopal Church are known to be so Calvinistic (though *honestly* constructed with a design of being comprehensive enough to bring both orthodox and heretic within the fold) as to have induced some serious persons of Orthodox faith to join the Episcopal churches. But to those who have not

previously been imbued with Orthodox doctrines, it is not changing the *place* of worship to desert our Congregational churches for the Episcopal ones, it is changing the worship itself. It is going to a place where there is a different *object* of worship. It is leaving a church where God the Father is worshipped, to go to one where God the Son and God the Holy Ghost are worshipped with him. It is leaving a church where worship is paid to the one living and true God, as one person, to attend a church where it is taught that this one God is to be worshipped in three persons; and it is, finally, quitting a church where the form of the service puts it in the power of minister and people *to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*, and avail themselves of the immense stores of sacred literature which have been opened in the last generation for the better understanding of the Scriptures, to go to a church built on the popish principle of infallibility, and tied down to a form of worship which has the certain effect of binding the consciences of one age in the chains of another. It is not my intention to enter into doctrinal discussions at this time. I shall not say a word against the doctrine of the Trinity, or any other doctrine contained in the articles of the Episcopal Church, any further than to allude to their existence in those articles. On the contrary, I have candor enough to rejoice, that, in our large and increasing town, there is a new church erected, where those who believe in its doctrines can conscientiously, with edification, and conveniently, assemble and worship. So far from moving any discussion against the doctrines of the Church, Unitarian though I be, I would say that in this very point is to be found the solution of the question you propose to me. If you believe the doctrines and approve the ritual of the Church, in God's name join yourself to it. You ought to

go there. You will be edified there. I am not a believer in the Trinity, but many men, better, I hope, than I, are believers of it; let them go to a church where they will be taught to say, "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners." It is for persons who believe and feel this to go to a church where it is a part of the prescribed service; nor can I sufficiently express my surprise to you, that it ever could have become a question, whether anybody who did *not* believe it could or ought to join the Episcopal Church. I did not know that the most solemn act in which man can engage — the worship of God — was the subject for accommodation and compliance. I did not know, that, while kneeling down at the altar, with the most awful addresses which language can form on your lips, it was permitted to indulge in reservations which, even between man and man in the intercourse of life, would not be thought creditable. Many Orthodox I knew there must ever be, who could not reconcile to their notions of simple and scriptural worship the repetitions and ceremonies of the Episcopal ritual; but while I knew that all Trinitarians could *not* attend an Episcopal church, it was new to me that any Unitarians could. I was not prepared to see fashion, example, persuasion, and courtesy go to such length, and carry Christians to an altar where they cannot take their hearts and their consciences with them.

I proceed now to consider particularly some of the arguments by which you may be induced to join the Church.

1st. That you are fond of *a form of prayer*. I am fond of it also; but I do not join the Episcopal Church, because I like a *substance* of prayer better. I am amazed to hear intelligent Christians express so little regard for the faith they profess, as, because they prefer a *form* of

prayer, to attend a worship where they do not acknowledge the *object prayed to.* Such persons do well to say that they like "a form of prayer." A form indeed they do like, and a form only, else they would not, as Unitarians, like a Trinitarian form: they would not think they could worship God acceptably, where their consciences cried out against the form in which their prayers are clothed.

Though I would find no fault with any person who believed the doctrines of the Episcopal Church for being attached to the form in which the worship is conducted, according to the Book of Common-Prayer, yet there are, notwithstanding, many and great objections to that ritual, independent of its doctrines, which have deterred and always will deter even Trinitarians who have a taste for a scriptural simplicity in divine service. These objections are not modern objections, they are not Unitarian objections, they are not objections now devised in the spirit of local opposition. I could give them to you in the words of Calamy and Baxter, and the other Presbyterian commissioners named by the king in 1661, with some of the highest dignitaries of the Church of England, for the revision of the Book of Common-Prayer. The limits of this letter will not allow me to give these objections; but I will send you the work, that you may read it at large.

It is a well-known saying of Lord Chatham, that the Church of England hath "a Popish liturgy, a Calvinistic creed, and an Arminian clergy." A Popish liturgy and Calvinistic articles she has in this country, as well as in England: how far St. Paul's Church will or will not justify the addition of an "Arminian clergy," I am not informed.

I said above, that I, too, was fond of a form of prayer. But, in order to prevent it from overlaying and stifling the substance, there should be an edifying choice and variety;

and, instead of a poor and monotonous ceremonial to be run through "Wednesdays, Fridays, and Sundays" throughout the year, and every year, there should be such a succession of services as would prevent a frequent recurrence of any one, and which would advantageously take the place of the garbled extracts from the Gospels and Epistles, of the short and unmeaning collects, and, above all, the antiquated version of the Psalms, which now fill up the Book of Common-Prayer. This last portion of the Prayer-book is particularly obnoxious; and a volume might be written to point out the gross absurdities of putting, Sunday after Sunday, into the mouths of the worshippers, men, women, and children, petitions which were applicable only to the individual circumstances of David or Solomon. As one example is better than a thousand assertions, I shall here trouble you with one or two taken on opening the Church Psalter at hazard. Whenever Sunday falls on the 22d of the month, all the congregation, priest and people, warden and clerk, man, woman, and child, are obliged, under the name of evening prayer, to repeat such an injudicious and unedifying selection from the Psalms as this: "Gilead is mine, and Manasseh is mine, Ephraim also is the strength of my head, Juda is my law-giver, *Moab is my washpot, over Edom will I cast out my shoe.*" Not content with this specimen of *evening prayer*, and having called on the worshippers to say that Moab is his washpot, and over Edom he will cast out his shoe, he is obliged, in the same evening prayer, to remember his enemies in the following Christian style:—

"Let his days be few, and let another take his office.

"Let his children be fatherless, and his wife a widow.

"Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.

"Let the extortioner consume all that he hath, and let the stranger spoil his labor.

"Let there be no man to pity him, nor to have compassion on his fatherless children."

This is evening prayer for Christians; and what originally was written by David in the bitterness of personal provocation, and under the influence of those imperfect views of religious duty which the preparatory dispensation inspired, is kept up as a part of Christian service to be repeated for ever by persons who ought to be taught by their Master to *bless those who curse them.*

Finally, were it nothing but an attachment to a form of prayer, which carries many, against the dictates of their consciences, and their persuasion of religious truth, to the Episcopal Church, one would think that they would in preference have joined themselves to King's Chapel. They would there have enjoyed the advantage of the form, — of the Episcopal form as purged of its doctrinal peculiarities by the successive labors of the distinguished Dr. Samuel Clarke, and the Rev. Drs. Lindsey and Disney. It is true, this form of worship is intended to meet the consciences of those who wish for a purely Unitarian worship; but there is nothing in it exclusively Unitarian, and nothing offensive to an Arian, or even to a Trinitarian, except by omission. It answers in this to what was recommended by the royal Presbyterian commissioners in 1661, who, Orthodox as they were, still had the liberality to make use of the following language: "In pursuance of His Majesty's most gracious commission, for the satisfaction of tender consciences, and the procuring of peace and unity among ourselves, we judge mete to propose, —

"First, that all the prayers and other materials of the liturgy may consist of nothing *doubtful or questioned* among pious, learned, and orthodox persons, inasmuch as the professed end of composing them is for the declaring of the unity and consent of all who join in the public worship."

Considering this to have been written by such men as Baxter and Calamy, in 1661, methinks it might give a lesson to us in 1820. But here is the very mischief of written and prescribed forms, that they are a conspiracy against the progress of light and knowledge; and, seizing upon the human intellect and the power of understanding divine truth, at some one stage of its progress, commonly at a low and imperfect stage, they condemn it to rest there, and say to it, "Hitherto shalt thou come, and no further."

I shall allude to but one more objection to a form of prayer, which is this, that, besides unfitting the clergy for the performance of an extemporaneous religious service whenever occasion requires it, it leads to indifference in all the religious exercises, to the degree that Episcopalian preaching, both in England and America, is notoriously poor. The reason is obvious. One great part of the service is written, and the mind is never wrought up to the duty of devotional preparation. Again, the space which the form of prayer occupies in the services of the sanctuary throws the sermon into the shade; and it is common enough to hear Episcopalians so blinded to the defects of their form of worship, as even to mention it as an advantage, that *the preaching* is of little consequence.

The preaching of God's word of little consequence! The only engine by which the reformation in religion was brought about, the only means of keeping up any tolerable measure of religious light among the people! It was by excluding preaching almost wholly from the churches that the Papists succeeded in enslaving the world; and, just in proportion as this main part of religious duty is neglected and undervalued, will religion sink into superstition.

I need not ask not to be mistaken here. No man can be farther than I from wishing to have the services of the

sanctuary grow into a mere literary exercise, an exhibition of preaching, a show of fine paragraphs. This is odious, heathenish, wicked; and it is said, unjustly I think, to be the sin of our Congregational churches at the present day. I have thought that this was injuriously charged on our churches, and that those who wished to find or make an apology for cold, sleepy preaching, on the part of themselves or their ministers thought proper to stigmatize a warmer and more impassioned manner as artificial. At any rate, with all the abhorrence I feel of art, I shall find but little fault with those arts in a Christian preacher which enchain the attention and command the sympathy of his audience. But let not our Episcopalian brethren, while they boast of their exemption, as we think they safely may, from this sort of preaching, do not let them forget, that the fastidiousness of literary taste still creeps in, and craves indulgence among them. A good, clear voice and a distinct enunciation are a fortune in the Episcopal Church. A man can *read himself* into the best parishes of their communion; and, much as I like good reading, I must think, that, either in point of taste or edification, fine reading is a little lower, to say the least, in the scale, than fine preaching.

It is more than time to state to you my impressions of the value of another argument, which you say has been urged on you to induce you to join the new church; viz., that, by so doing, you escape from religious controversy which, whether you attend the Orthodox or the Liberal churches in Boston, is sure to be your portion. I have heard this argument mentioned by others as well as yourself; and I shall therefore give it a fair, though brief, consideration.

In the first place, it seems to me to assume a fact of which I was not aware, and which I still doubt to exist in a very oppressive degree.

But, independent of all this, the idea of escaping from religious controversy by attending a Trinitarian church is much like the argument used on some occasion in favor of the slave-trade, and to which Bishop Warburton, who alludes to the argument, gives an admirable reply, that serves also with perfect pertinency in the present case. "What," says the bishop (I quote from memory), "you tell us that the West-India slavery is better than the African barbarism, where the savage princes are at liberty to hunt the poor negroes, whom they take and sell. A great advantage, truly, to exchange the liberty of being hunted for the liberty of being caught." And a great escape, indeed, for a quiet conscience, to leave a church where certain difficult doctrines are controverted, to go to one where these same doctrines must perforce be avowed! A great escape, indeed, for one who will not have his religious affections disturbed by doubtful disputations on the Trinity, to go to a church where he must do, what I believe is never done even in our most Orthodox Congregational churches, pray to the Trinity by name! And this is the escape from controversy which Episcopalianism offers to the Unitarian who does not like to have doctrinal points agitated! and which seems to me literally, in the words of Bishop Warburton, exchanging the liberty of being hunted for the liberty of being caught.

So far from the Episcopal Church affording any relief to quiet consciences, who wish to leave out of sight the doctrinal questions, it is an undoubted truth, that, in no churches in our country are doctrines so obtruded into the worship. I have attended Orthodox Presbyterian worship as often as usually falls to the lot of a Unitarian, and I do not remember ever to have heard a prayer addressed explicitly to the Trinity; and it is only of late years, that the triune ascription, as it is called, has become general.

Nothing is so rare, even in the services of the most zealous Trinitarians, as to hear prayers separately addressed to God the Son, nor can I recollect ever to have heard a prayer addressed to God the Holy Ghost, all of which are to be found in the Episcopal ritual. Our Orthodox Congregational brethren, faithful to their assertion, that, though they believe in three persons, they worship but one God, dwell almost entirely on the unity, to the exclusion of the plurality; and in so doing practise a Christian and laudable tenderness for the understandings of their hearers, confessedly inadequate to grasp this mystery. I have been told by a clerical friend, that this is still more strikingly the case in Scotland, the praise of whose orthodoxy is in all the churches. He tells me that in a considerable town in Scotland, and in a free attendance on all sorts of worship, he never heard any thing from an Orthodox minister there from which the doctrine of the Trinity could be deduced by any thing but implication. It was not for want of believing it; there was not, perhaps, one of them who would not, if occasion called, have lifted up his voice in its defence; but they feel, what every man must feel, that, if it be true, it is too mysterious and unintelligible to be an eligible subject of repetition in a Christian assembly: and I confess it disgusts me to hear a doctrine from which one part of the Christian community revolts as unscriptural, and the great majority almost wholly abstains as unedifying, obtruded some number of times into every morning and evening service of the Episcopal Church.

You will by this time, my dear friend, feel possessed of my opinions on the subject of joining the new church. Briefly to recapitulate them, they are these:—

1. That no person can, with propriety, worship in an Episcopal church, who does not believe in the doctrines contained in its articles, and involved in its ritual.

2. That, even to those who have no doctrinal objections, the ritual has great imperfections.

3. That the expected refuge from controversy desired by tender consciences is in nowise to be found in the Episcopal Church.

Should you ask my permission to make this letter public for the sake of assisting others to whom the same application may be made as to yourself, I shall not object. There may be a little odium attached to this kind of interference, but I trust it will not be forgotten that all rights are not on one side. Some zeal and activity have been displayed in building up the new church; and, if I have not been misinformed, the new flock is, in some measure, expected to be gathered by lambs called over from other folds. I presume not to call in question, nor even curiously to sift, the means which have been employed on this occasion; but I hope, that, while the gentlemen concerned in the new church maintain their right to enlist recruits wherever they can get them, they will not wholly forget that others have a corresponding right.

EXTRACT FROM LETTER OF REV. DR. HOSMER.

ANTIOCH COLLEGE, Yellow Springs, O., Feb. 9, 1867.

MY DEAR MR. LOWE, — We are doing very well in our college work. Twenty-five more students this term than last, and good feeling in college and around it. Pulpit work goes on. I have supplied twice at Troy, and have an engagement to go to Richmond, Ind., some fifty or sixty miles away, where I preach in one of the largest churches in the city. The Quaker element abounds in Richmond, and there are many liberal people there. It is the home of Mr. Julian, M. C., who attends the Unitarian Church at Washington, his wife a daughter of Mr. Giddings, late M. C. G. W. HOSMER.

LETTER OF REV. J. L. DOUTHIT

PRINCETON, Ill., Jan. 21, 1867.

MY DEAR MR. LOWE, — I am glad to acknowledge the receipt of a check of fifty dollars, which you say was voted to me by the American Unitarian Association as compensation for services in Southern Illinois.

I believe I reported to Brother Collyer something of the character of the work which I did in Southern Illinois, after leaving Meadville in October, and before coming here in December last, which he perhaps sent you. However, for fear he did not, I may here say, that, since October, I have preached in that region at six different places, mostly in the rural districts, to congregations ranging from about fifty to one hundred or more souls, *all* of whom seemed unusually interested and eager to hear the gospel truth as proclaimed by Liberal Christians. During the time, I also visited Marshall, in Clark County, some eighty miles distant from what I call home (Shelby County); and while there accepted an invitation to make "a few remarks" to a small number of those calling themselves *Disciples of Christ*, who had come together for social prayer. In journeying to Marshall, I travelled on foot part of the way, which gave me an opportunity to call on, and make the acquaintance of, several ministers of the United-Brethren Church. These people, as a rule, are unusually charitable in matters of religious faith, and are exceedingly hospitable to strangers, especially to *preachers*, of whatever denomination. I have always held very pleasant relations with them, and have oftentimes found them friends in need. On my route to Marshall, I stopped over night with one of their leading clergymen in Southern Illinois, who resides at Westfield, Clark County. Here they have located a flourishing seminary, male and female; and about one dozen United-Brethren clergymen live in this village, who are employed in itinerant service in the surrounding counties. I was happy to be able to give a number of them a copy of selections from Dr.

Channing, which were gratefully accepted. I was asked to come and preach to them, which I then hoped to do soon; but Providence, working through Mr. Collyer of Chicago, and others, seems to have ordered it otherwise.

In short, I preached in Southern Illinois during November nine times, and travelled in all, upon missionary work, about two hundred miles; however, the most of my work was confined to Shelby County, Ill. For this service, I received no compensation from the people, except the most hospitable treatment, board and lodgings for myself and family. One reason why I did not receive any more, probably, was because I did not ask for it; and I did not ask it, and have never asked for a penny from the people of that region, because, in general, the people that come out to hear me are either members of other churches, and usually poor in this world's goods, or else they are nothingarians, or a floating class of people who will attend *no* religious services if they are asked to pay for it.

I must see further before I can decide in regard to selling your publications. I think I might now distribute among our Society some copies of the "Monthly Journal" to good purpose. Would also like some specimen numbers of the "Sunday-school Gazette."

LAY PREACHING.

[The following extracts are from the letter of a layman who is performing volunteer ministerial duty, of a kind of which we hope to have more instances to report. Other denominations, as well as our own, are rousing to the belief that the laymen are "called" to the work, and may labor, even without the laying-on of hands.]

Rev. CHARLES LOWE.

DEAR SIR, — The day on which I saw you in Boston, I made an appointment to visit an aged man who was sick. I found him nearly gone. He was very glad to see me. He lived in a small house, one-half of which he rented, and the other part (one room and attic) he used as a store for the sale of assorted

merchandise and for his own family purposes (he had reached his seventy-fourth year in a state of *single* life). On one part of this room was chalked, "I am the Lord God which have brought thee," &c.; and in another part was posted printed rules for family and neighborly intercourse, of a high moral and Christian tone. This man, on account of the circumstances above and his genial disposition, combined with a spotless life (as far as long-established reputation goes), was a centre of extensive social influence, and endeared to old and young. But he was outside of all the existing religious *organizations:* this fact placed him in *our* list. I suggested to his attendants, that, if I could think he was not too weak, I would propose praying with him: this was very acceptable to him. I stopped on account of his weakness; and repeatedly he requested me to "go on," which gives me encouragement to believe that this exercise was the real solace of his mind. I staid with him until his breath was gone. These services gave me the right — which, with all due modesty, I did not hesitate to assert — to make a few remarks (according to the custom here) at his burial-service; and this was really a providential opening for breaking silence with views of Christianity which *we* consider a little better in kind than those hitherto disseminated here: the number of persons, as near as I could estimate, was about one hundred and twenty. Subject: This life a school, and death one of God's *teachers.* The partial development of the soul in this life is the beginning of a *life,* a *growth,* an *expansion,* culminating in the completeness and perfection of Jesus.

I feel that this event is the most important, in relation to the interests of our cause in this section, which has occurred since the inauguration of our meetings: it remains to be seen what will grow out of it.

It has opened my eyes to, or rather impressed upon my mind with new force, the fact, that *our field* is the great tract of land exhausted by a heated theology, and then counted as waste and worthless; the great body of humanity outside of all organizations, which is found thrown up alongside of the highways and the hedges, famishing.

REPORTS OF MISSIONARY WORK BY STUDENTS. OF MEADVILLE.

During the vacation at the Theological School in Meadville, this Association, acting in co-operation with the President of the school, gave a commission for missionary work to certain of the students. The following letters indicate the method and the spirit in which the work was done: —

Rev. CHARLES LOWE, *Secretary American Unitarian Association.*

DEAR BROTHER, — As the time has expired for which you gave me authority to act as missionary of the Association, I beg leave to submit the following report of work done in that capacity.

I commenced operations at Dryden, Tompkins County, N.Y., where I have spoken several times previous to this, and where there is a bitter opposition to our ideas. I wrote to the owner of a hall (the most available one in the place), engaging it for an evening service and offering to pay all expenses myself, and requesting him to see to the warming and lighting of it. He replied favorably, and an appointment was made and notice given in the village paper. A storm of sectarian rage was the result; and its effect was so powerful, that, at the proper time for assembling together, the hall was not warmed or lighted. With some difficulty, a friend procured the key and warmed and lighted the room; but meanwhile some fifteen or twenty persons had come and gone away, supposing there would be no service. As it was, I had an attentive audience of about thirty-five or forty persons, who braved the unpopularity of the act in order to hear for themselves, — an unpopularity, by the way, of which New-England Unitarians can scarcely conceive. They were anxious for another service; but I have not held one as yet, on account of the difficulties connected with the hall. I went to and returned from this appointment on foot, — eleven miles, all told.

I next wrote to Rev. S. J. May, inquiring if I was needed in

any other locality. On receiving his reply, that all places were filled for the present, I consulted with Rev. E. C. Guild, of Ithaca, and decided to remain in this region; procured some books of him for circulation; made an appointment at the "Brick School-house," for Sunday, Jan. 6.

Friday, Jan. 4. — Went to Perryville, five miles, and returned, making arrangements to hold two week-day evening meetings, one there, and one at the State-Road School-house, two and a half miles west of Perryville.

Sunday, 6. — Walked to the Brick School-house, and addressed an attentive audience of thirty-eight persons, and returned; five miles going and returning.

Thursday, 10. — Spoke at the State-Road School-house in evening, travelling five and a half miles; had an audience of forty persons, at least; rode about two and a half miles with a physician, — a Baptist, who knew nothing at all of the Liberal faith, — and had a pleasant conversation with him on our respective views.

Friday, 11. — Visiting. In evening spoke at Perryville to an audience of fifty or more. Here, for the first time on this tour, I had the use of a church and the voluntary services of a choir.

I have travelled in this time sixty-four miles, not one of which has cost the American Unitarian Association any thing; as I have always gone on foot, except when I found persons with whom I could ride for a greater or less distance free of charge. I have obtained several subscribers to the "Liberal Christian," and some on trial for the "Register." Have sold a few books. It is a hard time to sell here now. Taxes are being collected, and people feel poor. I wish I had time to relate to you some of the incidents of the missionary work here, but I have not: I may at some future time.

Fraternally yours, A. FREEMAN BAILEY.

REV. C. LOWE. MEADVILLE, Jan. 12, 1867.

DEAR SIR, — In compliance with your desire, which you so kindly expressed when you wrote to me, I send you some account of the encouragement I have met with in tract-distributing.

I went, at the invitation of Mr. Earl, the student chosen by the Lake-Erie Conference, to "bear him company." We walked nearly a hundred miles through the snow, sometimes breaking roads, inquiring after, and visiting and gathering together persons holding Liberal Christian views, scattering tracts as we did so. We were hospitably received wherever we went. We made a practice of reading tracts to the people, and conversing with them on the matters concerning which they were eager listeners. But I presume Mr. Earl has acquainted you with the leading incidents of our journey, and the temporary establishment of meetings at Union Mills. So I will not trouble you with needless details. Mr. Livermore, our president and father, is gone out there in order to preach to-morrow, after which Mr. Earl will preach weekly; and it is to be hoped that the meetings will become permanent, and a church be organized.

While tramping through snow-drifts and snow-storms, getting up conversations on matters pertaining to religion, preaching, praying, and exhorting, we really spent a happy vacation time. Mr. Earl felt that he ought to do the greater share of the work, since he it was that was under the auspices of the Conference. Accordingly I only preached once on Kimball Hill, and once at Waterford.

In concluding this brief note, allow me, dear sir, to thank you cordially for the kind interest you have manifested in my tract-distributing project; for your substantial support of it by supplying me with tracts to distribute, as well as for the interest you expressed in my poor account of my experience. I shall always be ready to receive and distribute the valuable pamphlets as far as I am able. Channing on "Creeds" and Dewey's "Statement" were most greedily devoured.

Yours in the faith, W. KNOTT.

LETTER FROM REV. G. F. CLARK.

STOW, Oct. 15, 1866.

DEAR BROTHER LOWE, — Agreeably to your suggestions, I notified a meeting at Assabet, on Sunday evening, Oct. 7, and preached accordingly. I had an audience of nearly *two hundred.* Almost every seat in the large hall was filled. It was a much larger audience than I expected. Quite a number of my temperance friends came directly from the Orthodox prayer-meeting to hear me. Many were present, I was told, who had not heard a sermon for years.

I gave notice that I would preach again the next Sunday evening (last night), and went down. It was a dark, stormy night, and I had very serious doubts whether we should have any present; but, on repairing to the hall, I found about fifty waiting to hear the truth expounded.

I have no doubt that I should have had as large an attendance the second evening as the first, if the weather had been as favorable. An earnest desire was expressed on the part of some, that I should continue the meetings; and, on my own responsibility, I have given notice that I will preach again next Sunday evening.

I shall be happy to hear any suggestions from you or the New-England Committee.

Yours truly, G. F. CLARK.

[The work at Assabet, of which the foregoing letter describes the beginning, has been continued under the auspices of the Association, with gratifying success.]

MEADVILLE SCHOOL.

IT was very pleasant to be commissioned by our Executive Committee at the special meeting called for this purpose (a report of which is given in this Journal), to offer substantial encouragement to the trustees of the Meadville School, in

view of the pressing need of that institution, which had been made known to us. It was also very pleasant afterwards to receive from President Livermore the announcement, that, by reason of an unexpected bequest and gift, their immediate needs had been supplied, and that only a small part of the appropriation would be required. The best interests of our denomination are closely linked with the prosperity of our educational institutions; and we believe that both the prompt action of this Association and the liberality of those who rendered it in a measure unnecessary, will be rejoiced in by all friends of our cause.

INDIA MISSION.

We have received from Rev. C. H. A. Dall, a letter dated Calcutta, Dec. 26, 1866, being the two hundred and eighty-second written by him to the Association in connection with his mission. Mr. Dall reports the continued success of his work, and speaks with much interest of the visit of Miss Mary Carpenter. He encloses a letter from Elisha, the Catechist at Secunderabad, which gratefully acknowledges aid rendered him and his people by Mr. Dall during the famine which has afflicted them.

LOCAL CONFERENCES.

We regret that the space occupied in our introductory article by the discussion of our relations with the Universalists prevented our giving any extended account of the meetings of Local Conferences which have been held during the month, — a meagre record of which will be found in the summary of Intelligence. In those which we ourselves attended, and, so far as we have heard, in all, a most excellent and earnest spirit prevailed; and, though they have not yet quite come to that stage of practical efficiency which corresponds with our idea of their organ-

ization, the approach to it is very gratifying and sure. It will be seen by the records, that, in some of them, special action was taken towards raising the contributions to the American Unitarian Association, as the thing just now before them. This is, of course, only one item of their proposed work; but the nature of it, so definite and well understood, and directly practical, makes it perhaps better than any other with which to try their new machinery and to develop its efficiency.

MEETING AT THE MUSIC HALL.

We would earnestly call the attention of the Unitarians of Boston and the adjoining towns to the proposed meeting at the Music Hall, Sunday evening, March 10.

The meeting is called by the Suffolk Conference of Unitarian and other Christian Churches, with especial reference to the work of raising the annual contribution from the churches to the funds of the American Unitarian Association. The hope is, that this work, which will soon be attempted in many at least of the churches included in the Conference, may be facilitated by such a meeting. Hon. John A. Andrew (President of the Conference) will preside at the meeting, and there will be addresses from some of our best-known ministers and laymen. Let all who can, be present, and thus add to the effect of the occasion by the manifestation of an interest in the cause.

COLLECTIONS FROM OUR CHURCHES.

We learn that in some of our churches the annual collection for the Unitarian Association is now being made. The committees of some of the Local Conferences have

met and inaugurated measures for at once presenting an appeal to their own churches, and we hope soon to begin our report of acknowledgments.

LETTER FROM ENGLAND.

My Dear Sir, — By the same mail that conveys this present note, I have forwarded to your official address two copies of a sermon recently delivered to my congregation.

I have taken this liberty, in response to the general invitation contained in recent numbers of "The Monthly Journal" of your Association, and also as a grateful acknowledgment of the courtesy manifested by your Committee in sending to ministerial brethren in England, myself amongst the number, their most interesting periodical.

I have been especially pleased with the proceedings of your recent anniversary, and am almost tempted to wish myself a nearer spectator of your wise and catholic activities. With fraternal regards, I remain, &c.

Rev. Charles Lowe, *Secretary of A. U. A., Boston, U. S.*

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Charles Wesley's Poems. New York: Hurd & Houghton. For sale in Boston by Lee & Shepard.

In this collection we have the beautiful hymns which we hardly fail to meet in every compilation of religious poetry, and which have made us recognize the author as one of our best hymnists; but, besides these familiar pieces, there are few in the volume that are of any special worth. The mass are very ordinary poems. Ed.

Life of Jesus. By EDMUND KIRKE. Boston: Lee & Shepard.

The author of this volume is well known by his "Among the Pines," and other works, none of which, however, suggest theological study; and indeed, in the preface, he lays little claim to original research in the preparation of this. It is simply an arrangement of the Gospels so as to include in one narrative the teachings and events of the four, and with the phraseology made to conform to modern speech. The arrangement is based on Robinson's "Harmony." The diction is pleasant; and there are notes, generally judicious, chiefly illustrative of customs and localities. Of course, the volume is of no value to students; but is useful as presenting the gospel story in graceful language and connected form, and free from the breaks of chapter and verse. ED.

Thoughts. Selected from the Writings of Horace Mann. Boston: H. B. Fuller & Co.

This tasteful little volume is an exceedingly valuable compilation. The Thoughts are arranged under titles, with an index; so that the views of the author on a great variety of subjects can be referred to, and found set forth in his most vigorous and pungent style. These Thoughts are seed which will be fruitful in many minds. ED.

The Life and Works of Gotthold Ephraim Lessing. From the German of Adolph Stahr. By E. P. EVANS, Ph.D. Boston: W. V. Spencer.

We shall be glad if by any words of ours we can help to bring to the notice of our readers an exceedingly valuable specimen of literary biography. The Life of Lessing does not, to be sure, abound in incident, except that which pertains to the realm of thought; and yet a person only moderately interested in letters could hardly fail to be carried through these volumes with pleasure; while to literary readers they bring up so charmingly the atmosphere of life and literature of Germany at that period as to make them a rich source of delight.

Lessing was the forerunner of the great age of Goethe and Schiller, and was the instigator of much of its best life. We cannot, with our limited space, give any review of his character or of the book: but we cannot pass by without comment one feature; viz., that we are not compelled, as in the biography of the great Goethe, to couple our enjoyment of his intellect with our censure of his immoralities, or else, like his recent biographer, try to cover up and palliate these in our general admira-

tion of the man. But, with Lessing, his unflinching integrity of character is as noticeable as his rare gifts of mind. And we are glad that the author of the volume evidently appreciates this moral as thoroughly as the intellectual side of his hero.

It would be unjust not to add a word in regard to the translation, which is so admirable as to make the translator fairly share with the author in the praises of the book. ED.

The Tent on the Beach, and other Poems. By JOHN G. WHITTIER. Boston: Ticknor & Fields.

This volume is received just as we are going to press, and we have not time to read and comment upon it. This is, however, hardly necessary, inasmuch as a new volume from Whittier is always welcome; and this simple announcement is all that the public will need. ED.

Joubert's Thoughts. Translated by GEORGE H. CALVERT, with a Notice of Joseph Joubert. Boston: W. V. Spencer.

These "Thoughts" cover a wide range, and are classed under appropriate headings in the various departments of Religion, Society, Metaphysic, Literature, and Art. Some of them are of great value, and derive added interest as growing out of that heated period of Paris life, about the close of the last century.

The slight oracular air, even in sayings not especially profound, is, perhaps, natural enough, considering the habitual deference which his words were wont to receive.

Whom do you Worship? A Popular Treatise on Reasonable Religion. By HENRY A. ABRAHAM. New York: James Miller.

This is the title of an excellent exposition of the Unitarian Faith, by a layman. It is full of earnestness, and, at the same time, is simple and clear. It is published in an elegant and attractive style.

We are glad to announce that W. V. Spencer has in press a volume of sermons by the late Rev. Dr. E. B. Hall. We need not bespeak for it an earnest welcome.

Théodore Parker, sa Vie et ses Œuvres. Un Chapitre de l'Histoire de l'Abolition de l'Esclavage aux Etats-Unis. 12mo. Prix: 3 fr. 50 c. Paris: Librairie de la Suisse Romande, Rue de Seine, 33.

The Life and Writings of Theodore Parker. By ALBERT REVILLE, D.D. (Authorized translation, revised by the author.) London: Simpkin, Marshall, & Co., Stationers' Hall Court. 1865. pp. 201.

To the Editor of the "Monthly Journal."

DEAR SIR, — I remember seeing it stated some time ago in an article by the Rev. Mr. Mayo, in the "Monthly Journal," that a short life of Theodore Parker was much needed to circulate, especially in the West. As I have not heard that any one has undertaken to supply this want, I write this letter, hoping that it may meet the eye of some one interested in the matter, to whom it will be news to hear that a life of Parker already exists, which is short enough to satisfy any one, and whose brevity is by no means its only or its greatest merit. I mean Réville's book, "Théodore Parker, sa Vie et ses Œuvres," — or rather the English translation of it.

M. Réville has brought to his work a warm sympathy, both for the subject of his memoir and the principles for which he lived and worked, a wide and thorough knowledge of general and theological literature, and a pen which has done good service in the cause of liberal theology in France. His very distance from the still-troubled scene of Parker's activity, while it exposes him to errors of detail, has perhaps helped him to judge fairly of the principles and tendencies in question, and to make his appreciation of Parker discriminating and just, as well as warm. F. T. W., *Menton, France.*

PAMPHLETS.

The Radical. Boston: Adams & Co.

The Riverside Magazine for Young People. New York: Hurd & Houghton.

The Sabbath at Home. Boston: American Tract Society.

Thirty first Annual Report of the Industrial Aid Society for the prevention of Pauperism.

We hope this Report may call the attention of many to the Society, whose headquarters, with office for persons wishing to get or to furnish employment, are Nos. 1 & 3, Chardon Street.

Our Boys and Girls: Oliver Optic's weekly magazine. Boston: Lee & Shepard.

The Christian Visitor. JOHN DIEHL, Hiram, Ohio.

The Crisis and its Lessons. An Address before an Encampment of the Grand Army of the Republic, at Walnut Fort, Jones County, Iowa, Nov. 29, 1866. By Rev. CHARLES A. FARLEY.

Ritualism. A Lecture delivered in the Old Meeting-House, Birmingham, England, Dec. 2, 1866. By Charles Clarke, F.L.S.

NOTE.

WE call especial attention to the new catalogue of our publications, which is appended to the present number of the Journal. We trust that the policy adopted, in thus offering our books at the lowest possible rate, will be justified by a very large increase of their circulation. We invite all persons interested in such work (whether ministers or laymen or laywomen) to act as our agents. Arrangements for such agencies may be made by applying to George W. Fox, Assistant Secretary of the Association, who will have the whole charge, under the Publication Committee of the Board, of the business connected with this branch of our operations, and to whom all letters respecting the purchase and sale of books should be addressed.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 28, 1867. — This was a special meeting, called for the consideration of business requiring immediate attention.

There were present, Messrs. Kidder, Smith, Hepworth, Livermore, Andrew, Crosby, Denny, Sawyer, Shattuck, and Lowe.

The business for the consideration of which the meeting was called was laid before the Board, in a report from the *Committee on Theological Education*, which was, in substance, as follows: —

From letters received from President Livermore and Professor Huidekoper, of the Meadville Theological School, it ap-

peared that the affairs of that institution were in a condition of immediate need; and that, especially, the beneficiary funds were so nearly exhausted, that, by the middle of February, it would be necessary, unless some help was meantime received, to dismiss the students who depended upon pecuniary aid, if not to suspend the exercises of the School. This need could not be supplied by the fund recently contributed, because no income from that was as yet received.

In the opinion of the Committee, it seemed unfortunate, after the recent generous response on the part of the churches to the appeal on behalf of the School, to be compelled to make so soon another request for this object.

There was, however, nothing in their judgment more helpful to our cause, or more in accordance with the purposes for which money was intrusted to the Association, than the recruiting of our ministry with worthy men.

They therefore recommended that the Secretary be authorized to write to the Trustees of the Meadville Theological School, urging them not to allow their work to be interrupted during the present term through lack of beneficiary funds, nor to suffer any, whom they believed likely to become useful Christian ministers, to be compelled to leave the institution for want of reasonable pecuniary aid; and further recommended that a sum not exceeding $2,000 be appropriated for the benefit of such students as seemed to the Trustees worthy as well as needy, to be bestowed partly as a direct gift, and partly by way of compensation for missionary work to be done by them, report of the work done being made in such cases to this Board.

This report having been read, the recommendation contained therein was adopted.

The Committee on the Middle States reported that an application for aid had been received from the society in Pittsburg, Penn., towards a renewed effort to sustain preaching, under circumstances which were believed to be more favorable than that society had before known, and recommended an appropriation of $300 for use in connection with that society; which report was adopted.

The Committee on the Western States presented a report

recommending an appropriation of $500, to be used by them for various missionary work at the West; and their report was adopted.

The Special Committee, appointed to nominate a candidate to fill the vacancy on the Board, presented their report, which was accepted. The election was postponed until the next meeting.

It was voted that the expenses of the National Conference of Unitarian and other Christian Churches be assumed by this Association; and a sum not exceeding $200 was appropriated for that purpose.

The Board then adjourned.

Feb. 11. — Present, Messrs. Kidder, Padelford, Smith, Hepworth, Livermore, Crosby, Denny, Shattuck, Fox, and Lowe.

The Committee on the New-England States reported in favor of an appropriation of $162 in aid, for three months, of the Free Church, in Boston, under the care of Rev. N. M. Gaylord.

The Committee on Publications presented a report asking for authority to print new editions of "Christian Consolations," by Rev. A. P. Peabody, D.D., "Channing's Works," and "Channing's Thoughts;" which authority was granted.

The Committee on the Middle States submitted reports from Rev. Aaron Porter, of Northumberland, Penn.; Rev. Fielder Israel, of Wilmington, Del.; Rev. Edward C. Guild, of Ithaca, N.Y.; and Rev. A. Freeman Bailey, engaged in missionary work in Central New York.

The Committee on the Southern States submitted a report from Miss Amy M. Bradley, concerning her work in Wilmington, N.C.

The Committee on the Western States presented a report, in which they announced the receipt of reports from Rev. Robert Hassall, of Iowa; Rev. Silas Farrington, of Janesville, Wis.; Rev. J. L. Douthit, of Southern Illinois; Rev. C. H. Brigham, of Ann Arbor, Mich.; and Rev. H. P. Cutting, of Winona, Minn.

This report also recommended the following appropriations, which were voted: $200 in addition to amount already appro-

priated towards the salary of Rev. A. A. Roberts, of Baraboo, Wis., on condition that he should engage in missionary work in the region adjacent a number of Sundays, not exceeding twelve in the year, report of such service to be made quarterly to this Board; $450 for the employment, for six months, of Rev. William Bradley, as a missionary in Missouri and Southern Illinois, under the direction of Rev. William G. Eliot, D.D., and the Western Committee of the Board; and $250 in aid of the Society in Madison, Wis., for the year beginning Jan. 1, 1867.

The Committee on Theological Education reported that letters had been received from Rev. A. A. Livermore, acknowledging the vote passed at the last meeting, offering aid towards the beneficiary fund of the Meadville Theological School, and explaining why the Trustees would only need to avail themselves, in part, of the offer made; unexpected relief having come through recent generous bequests.

The next business in order being the choice of a Director to fill the vacancy on the Board, several ballots were taken, resulting in no choice; after which, further action in the matter was postponed until the next meeting.

The Board then adjourned till Monday, March 11.

INTELLIGENCE.

THE WISCONSIN AND MINNESOTA UNITARIAN QUARTERLY CONFERENCE held its second meeting at Milwaukee, Wis., commencing on Tuesday, Jan. 22, and completed the organization begun at Sheboygan in October last. The following officers were chosen for the ensuing year: President, General J. H. Paine, Milwaukee, Wis.; Vice-Presidents, J. O. Thayer, Sheboygan, Wis., and Rev. Newton M. Mann, Sheboygan, Wis.; Secretary, Rev. Marshall G. Kimball, Madison, Wis.; Treasurer, Abraham F. Clarke, Milwaukee, Wis. Directors, Rev. Carlton A. Staples, Milwaukee, Wis.; Rev. Henry P. Cutting,

Winona, Minn.; W. C. Kellogg, Fond du Lac, Wis.; Rev. Silas Farrington, Janesville, Wis.; Rev. Thomas D. Howard, Berlin, Wis. Sermons were preached by Rev. Henry W. Bellows, D.D., of New York, and Rev. Robert L. Collier, D.D., of Chicago, Ill.; and an essay was read by Rev. Silas Farrington, of Janesville, Ill.

THE WORCESTER-COUNTY CONFERENCE met at Leominster, on the evening of Tuesday, Jan. 22, and continued in session through the following day. Addresses were delivered by Rev. William G. Scandlin, of Grafton, and Rev. Edwin G. Adams, of Templeton; both of which, being upon important topics, were followed by a discussion which was participated in by most of the brethren present. In the course of the meeting, Rev. Charles Lowe, Secretary of the American Unitarian Association, and Mr. James P. Walker, Secretary of the Sunday-school Society, spoke, by request, of the work of their respective societies.

The following resolutions were adopted: —

1st, *Resolved*, That this Conference deems it expedient that a more complete organization shall be adopted by our societies, that the Christian work given us to do may be more efficiently done, first among ourselves, and then extended to others.

2d, *Resolved*, That the Board of Officers of this Conference be, and they are hereby, instructed and authorized to prepare a form of organization in societies, embodying the spirit of the addresses at this meeting, and present the same to the several societies for their consideration; recommending its adoption after being modified by each as their peculiar tastes and circumstances may determine.

3d, *Resolved*, That the societies connected with this Conference be advised to allot stated times for their charitable contributions; and that, as the American Unitarian Association has the entire confidence of this body, we recommend that the society take a contribution in its behalf, as early as the second Sunday in May, annually.

THE ESSEX-COUNTY CONFERENCE held its first regular meeting, since its organization, at Lawrence, Mass., on Tuesday, Jan. 29, closing with a sermon in the evening, by Rev. George W. Briggs, D.D., of Salem.

The following were the resolutions adopted: —

1st, *Resolved*, That it be recommended to the churches connected with the Conference to raise the sum of two thousand dollars, for the use of the Conference within the county, the present year.

2d, *Resolved*, That each society be requested to obtain, and report to the Secretary, information respecting the district assigned to it for attention, on the following points:—

1. How many families, if any, there are therein, holding the Unitarian, or any other liberal form of faith; and to what denomination or class of Christians they belong.

2. The names of persons with whom correspondence may be had respecting the spread of a free gospel; the circulation of Liberal-Christian writings; what encouragement or need there may be for missionary work in such places; and in what way or ways that work may be best performed.

3. What libraries there are, if any, in such places, to which Unitarian books or literature would be acceptable.

4. Whether any organized Universalist society exists in the place, or any other supposed to be friendly to the dissemination of unsectarian religious literature.

5. Whether the opportunity is supposed to exist to reach, by liberal preaching or books, any considerable number of people not now accustomed to attend public worship.

6. And whatever other information may be thought of interest and value to the Conference.

That a thorough execution of these inquiries is deemed of great importance in the commencement of our work in the county.

And that it is recommended to each society of the Conference to seek acquaintance and correspondence with such families and persons as may be found in sympathy with us, in those places which have been designated as their more particular field of observation and effort.

3d, *Resolved*, That the pastor or officers of each society represented in the Conference be requested to furnish the Secretary, as soon as may be, with a statement of the condition of the society at the beginning of the present year, embodying the following particulars:—

1. Legal name and date of organization.

2. Number of families that are regular worshippers, with additions or losses the previous year.

3. Whether there is any church organization distinct from the parish; if so, the number of its members, with additions or losses the previous year; and a copy of the church covenant.

4. Number of officers, teachers, and pupils, male and female, belonging to Sunday school, with additions or losses last year.

5. Amount of money raised by society for its annual expenses, and in what way raised.

6. Amount of benevolent contributions.

7. Estimate of taxable property in society.

8. Known causes of prosperity or decline.

9. Any other particulars which will be of interest, and any suggestions as to the way in which the Conference can be of use to the society.

4th, *Resolved*, That it be recommended to the churches of the county to raise such a proportionate sum of money, for the American Unitarian Association, as shall be agreed upon by the Secretary thereof and the Executive Board of this Conference.

5th, *Resolved*, That it is enjoined on each delegation here present, to place the action of the Conference as speedily as convenient before the society which it represents, and call upon it to take some action with reference to the special work assigned it.

THE SUFFOLK CONFERENCE held its first public meeting at the Hollis-street Church, Boston, on Tuesday evening, Jan. 29. A report was read by Rev. James Freeman Clarke, D.D., of Boston, on "The means of directing the young members of the Church to a suitable Christian work;" the report closing with the following resolutions: —

Resolved, by the Suffolk Conference, That it is desirable, in order to increase the Christian life and growth of our churches, that pains should be taken to provide all persons belonging to them, and especially the young, with opportunities of suitable Christian work and usefulness.

Resolved, That for this purpose it is recommended that there should be a committee (or some body of appropriate persons) selected in each church, to find for the young such work, and to show them how to engage in it and carry it on.

A discussion followed, continuing until the time for adjournment, when it was voted, in view of the interest excited in the subject, to postpone it for further consideration at the next meeting.

THE NEW-YORK CENTRAL CONFERENCE OF LIBERAL CHRISTIANS met at Syracuse, N.Y., on Tuesday evening, Feb. 5, and continued in session through the two following days. Sermons were preached by Rev. Richmond Fiske (Universalist), of Auburn, and Rev. Charles Lowe, Secretary American Unitarian Association.

The following resolutions, among others, were adopted: —

1st, *Resolved*, That this Conference owes no allegiance to the "National Conference of Unitarian and other Christian Churches," nor to the "General Convention of Universalists," but is an independent organization; and membership of it does not, in the least, compromise denominational feality to any other body.

2d, *Resolved*, That this Conference contemplates the co-operation of Unitarian, Universalist, and other liberal churches, in promoting those general religious interests which belong to them.

3d, *Resolved*, That, whilst we deem it not only eminently wise, but imperatively necessary, that Universalists and Unitarians should unite in the organization of churches in places where neither is strong enough to sustain public worship alone, this association will not attempt the establishment of such churches, convinced that they can safely grow only out of local influences, and must be left to the determination of local conditions; nevertheless, we will recognize any such churches, when organized under the Unitarian or Universalist name.

THE PLYMOUTH AND BAY CONFERENCE was organized at Hingham, Mass., on Tuesday, Feb. 5, having for its object, as expressed in the constitution, "To cultivate the religious life and mutual sympathy of the churches which belong to it, to unite in raising funds for missionary and other Christian works, and in other efforts to promote the kingdom of our Lord and Saviour Jesus Christ."

The following officers were chosen for the ensuing year: President, Hon. James H. Mitchell, East Bridgewater; Vice-Presidents, Hon. Jacob H. Loud, Plymouth, and Rev. Calvin Lincoln, Hingham; Secretary, Rev. William H. Fish, South Scituate; Treasurer, Henry C. Harding, Hingham. Directors, Rev. Joseph Osgood, Cohasset; Rev. Francis C. Williams, East Bridgewater; Rev. William S. Heywood, Scituate; Hon. Artemas Hale, Bridgewater; Lewis Bass, Quincy; and Israel Oakman, Marshfield.

The following resolution was adopted by the Conference:—

Resolved, That this Conference cherishes the right of private judgment and the sanctity of individual conscience, and embraces in its fellowship all who will be in fellowship with it.

THE SOUTH MIDDLESEX CONFERENCE held its first regular meeting at Woburn, Mass., on Wednesday, Feb. 13. The meeting was chiefly occupied in a discussion of the question, "What

are the objects of a Christian society, and how shall they be accomplished?" Rev. E. H. Sears, of Wayland, gave his views in an address, which closed with the following resolutions:—

Resolved, That, as a means of renewed life and more efficient action, the afternoon service of Sunday should be re-organized, and the people, as well as ministers, be brought into a more cordial co-operation for the enlargement of our Christian societies, and their more deep and renovating influence.

Resolved, That we have full faith in the Church of Christ as a vital force in the community, and that it should be brought into nearer and more living relations around its living Head.

The subject of raising funds for the American Unitarian Association was introduced in the afternoon, and remarks were made by its Secretary, Rev. Charles Lowe: after which a committee, consisting of William V. Spencer, of Cambridge; J. B. Winn, of Woburn; and W. P. Tyler, of Newton, — was appointed to consult with the Secretary of the Association, and delegates from the various churches of the Conference, upon the best means of raising their just proportion of the sum required for the work of the Association.

MR. CHARLES E. GRINNELL, a graduate of the Cambridge Divinity School in the class of 1865, was ordained as pastor of the Society in Lowell, Mass., on Tuesday, Feb. 19. The order of services was as follows: Introductory prayer by Rev. George H. Young, of Westford; reading from the Scriptures by Rev. Minot G. Gage, of Nashua, N.H.; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. Samuel K. Lothrop, D.D., of Boston; charge by Rev. Edward J. Young, of Newton; right hand of fellowship by Rev. Charles C. Salter, of West Cambridge; address to the people by Rev. Augustus Woodbury, of Providence, R.I.; concluding prayer by Rev. George L. Chaney, of Boston; benediction by the pastor.

REV. EVERETT FINLEY has accepted a call from the society in Leicester, Mass.

REV. JASPER L. DOUTHIT has accepted a call from the new Unitarian Society in Princeton, Ill.

REV. GEORGE W. BRIGGS, D.D., pastor of the First Society, Salem, has accepted a call from the First Society, Cambridgeport, Mass.

MR. HENRY F. JENKS, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the society in Fitchburg, Mass.

REV. THOMAS L. GORMAN, formerly pastor of the Universalist Society in Malden, Mass., has accepted a call from the new Unitarian Society in Laconia, N.H.

REV. FREDERIC HINCKLEY has accepted a call from the Harrison-square Society, Dorchester, Mass.

Rev. ELI FAY has resigned the charge of the society in Woburn, Mass.

ACKNOWLEDGMENTS.

1867.			
Jan. 21.	From	Society in Warwick	$25.00
22.	„	Executor of will of late Miss Hannah Frothingham, of Newburyport, as amount of her bequest, less government tax	94.00
25.	„	Mrs. C. T. McKown as an annual membership	1.00
29.	„	Society in Leicester, for Monthly Journals	13.00
30.	„	Subscribers to Monthly Journal in Providence, R.I.	72.00
Feb. 1.	„	Barton-Square Society, Salem, for Monthly Journals	26.89
5.	„	Society in Dighton	22.50
5.	„	Rev. Daniel Bowen and Otis Drury, as annual memberships	3.00
6.	„	E. B. Reynolds, as an annual membership	1.00
7.	„	Society in Chicopee, for Monthly Journals	13.00
7.	„	Miss S. W. Moore, as an annual membership	1.00
8.	„	F. P. Denny and D. L. Milliken, as annual memberships	2.00
9.	„	Miss E. L. McClellan, East Greenwich, R.I.	10.00
9.	„	Robert D. Hart, New York	5.00
9.	„	Rev. B. H. Summerbell, Rev. T. W. Brown, and Samuel Appleton, as annual memberships	3.00
9.	„	First Society, Salem, for Monthly Journals	21.00
12.	„	Rev. J. B. Wight and W. C. Litchfield, as annual memberships	2 00
15.	„	L. A. Lyman, Sandusky, Ohio	2.00
15.	„	Subscribers in Wilmington, Del.	4.00

THE

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EDITOR'S NOTES.

MEETING OF THE SUFFOLK CONFERENCE.

Nothing of so much interest to the denomination has occurred during the month, as the meeting in the Music Hall in Boston, called by the officers of the Suffolk Conference, in order to consider the raising of their portion of the funds of the American Unitarian Association for the present year.

We think there have been few meetings in the history of the denomination more important. This importance did not come from what was said by the speakers: it would have been almost as great, if no speeches had been made. The great value of the meeting was its proof of interest in our cause on the part of our people. The simple topic announced was this of raising money for the Association; and the speakers were their own ministers and laymen, whose voices had no novelty to attract. As if to put the interest in the subject to the severest possible test, the evening came with one of the worst rain-storms of the year. The streets, previously filled with soft snow, ran in muddy streams, the crossings being in many places hardly practicable; and the wind and rain made umbrellas an inade-

quate protection. We imagine that most of those who ventured out had the feeling that very likely the meeting would be adjourned. Instead of that, the Hall was completely filled up to the farthest gallery. There were the older ministers and laymen, whose names are identified with all the earlier movements of the denomination; and there were also the younger men of our community, showing, by their presence, that here at least the cause is not about to suffer from lack of this important element of strength. Those who know the capacity of the Hall have told us that twenty-five hundred persons were present. With the exception of a few from out of town, who were obliged to take the cars, the entire audience remained till after ten o'clock; and, at the close, adopted a resolution, offered by William H. Baldwin, Esq., that the Conference would raise $30,000 as their proportion of the year's contribution to the American Unitarian Association.

The value of this meeting will appear in its effect elsewhere, quite as much as in this immediate locality. It will be stimulating and encouraging beyond measure. We think it will do much to settle the question of our funds for the year. The only fear has been that people would hold back, from a feeling of doubt as to whether the contribution would be general. One man, who gave liberally last year and year before, came to us a few days ago, to ask as to the amount likely to be raised this year. "For," said he, "if it is to be $100,000, or any thing like it, I shall give what I gave before, and gladly; but if it is to be only $50,000, I shall only give half as much." Very many have the same feeling; and, when we reflect, it is reasonable enough. It is partly, perhaps, because of a sense of fairness, and a wish to do proportionately to what others are doing; but it is also, and chiefly, because the value of the movement is partly in the power it represents. The act of raising $100,000 has

an effect as an expression of life and earnestness, quite apart from the uses to which the money is applied. None can fail to see, that our denomination received an increase of strength, and a position among the religious bodies of Christendom, by the very fact of raising so much for its missionary work. Practical men wish to give according to the worth of what they are giving for; and it is no wonder that they would rather give $100 towards a $100,000 fund, than half that sum for one of $50,000.

It is in this view that we especially rejoice in this meeting at the Music Hall. It represented the largest and wealthiest collection of churches in the body, and made it apparent that in these, far from being any abatement of interest and confidence since two years ago, there has never been so general a determination to do generously and earnestly in support of our cause. We move in these matters shoulder to shoulder; and every church in the denomination will go forward in its collections with greater courage and earnestness because of this assurance of support.

NEW-HAMPSHIRE LOCAL CONFERENCE.

We attended, by invitation, a business meeting of the officers of the New-Hampshire Unitarian Association, at Nashua. All the ministers included in the Conference were invited to be present, and nine were there, representing every section of the State. Consultation was held in regard to the progress of the work previously organized, and it was very gratifying to see how effectively their plan was being carried out. Most of the brethren had entered vigorously upon missionary work, and important openings had already been made.

The whole plan may now be considered tolerably complete, as regards the special duty of each minister, and the

connection of all their operations with our central organization. The American Unitarian Association, in consideration of aid rendered to certain societies in the State, has the service of the pastors of those societies a given number of Sundays in the year. This will be under the direction of the New-Hampshire Conference, and will be partly in the way of supplying the pulpits of other ministers while they go out into their own special field of service. Besides this, in order to enable every minister to preach occasionally in places assigned to him, provision was made by which the American Unitarian Association should, in such cases, send a supply from Boston.

There is a double advantage in this latter arrangement; since it happens almost every Sunday, that several of our unsettled ministers, who for various reasons do not care to assume the permanent charge of a pulpit, are willing to preach in the way of a temporary supply; and it is always a matter of regret that their service should be lost. We shall be glad if the same plan can be carried out in all our Conferences so systematically, that no minister who is willing to preach shall have a Sunday unemployed.

CONTRIBUTIONS FROM THE CHURCHES.

Our parishes will have received, before this "Journal" is issued, the Appeal of the Committee appointed by our Executive Board, asking prompt and generous action in the raising of funds for the present year. Do not let it lie unread; and do not fail, as you value the interests of our sacred cause, to act upon it. Never could our opportunity be grander, or our prospects of usefulness more encouraging. But there is one reason more. It is evident that there could not be a more effectual remedy for any symptoms of division among us, than such a general and liberal

response as that which we expect. It would declare, unmistakably, — what we believe to be the fact, — that, notwithstanding the uneasiness of a few, there is, in our denomination as a whole, a unity of purpose and faith and aim such as it has never before possessed, and which, in spite of differences on points of belief, will make our people work and act together, as owning a common interest in something infinitely precious to them all. Let every one feel that on him or her rests part of the responsibility, and let us soon have occasion to report acknowledgments on a good, generous scale.

The work of the collection is to be greatly facilitated by the action of the Local Conferences. In most of these, the raising money for our Association has been made a matter of business; and either the officers of the Conference, or a special committee appointed for the purpose, have been intrusted with its execution. In some instances, at least, these committees have begun actively to undertake the work, and we hope that the result will furnish one illustration of the value and efficiency of this new organization of our denomination which the Local Conferences represent.

So far as the Executive Committee of the American Unitarian Association are concerned, there is nothing to abate the confidence with which they present their appeal for the continued support of the work of the Association.

Mr. Kidder, at the meeting in Music Hall, probably expressed the feeling of every one of his associates, when he declared, that, during his period of service, not one dollar had been given by the Board which he would desire to recall. He did not, of course, mean that the Committee had been guided by infallible wisdom in every vote, so as always to give to the best objects; but that, such is the extent and the certainty of our opportunity, it is impossi-

ble, with a reasonable degree of care, to expend money in this cause without producing sufficient return to justify the outlay. The letter of Rev. C. A. Staples, in another part of this Journal, will illustrate, by a description of what has been done in two States, what the work has been. Let our people only understand the importance of a full and a speedy response to the present appeal.

TRACTS OF THE ASSOCIATION.

We would call renewed attention to the fact, that the Tracts of the Association are designed for gratuitous distribution. These tracts are partly illustrative of the doctrines of Unitarianism, and partly on topics pertaining to the practical religious life.

Some of our ministers have adopted a plan of placing certain of these tracts, every Sunday, upon a table in the vestibule of the church, with a request that any who feel inclined will take them for private reading, and especially for distribution among persons disposed to accept them. The result of this method has been very encouraging. It has been the means of spreading very widely an acquaintance with our faith. In other societies, committees have been chosen for the purpose of circulating this portion of our literature, according to their zeal and discretion, at the same time calling attention, as opportunities offer, to our other publications. This tract distribution must be an important branch of our missionary activity; and we hope our friends everywhere will take note of the fact, that the tracts will be furnished on application to the office of the Association.

[The following article, and another which will appear in the next number, entitled "Christ, the Son of Man," belong to a series of discourses preached in St. Louis, and printed for the use of the congregation, with the title, "Christ's Record of Himself:" —]

CHRIST, THE SON OF GOD.

BY W. G. ELIOT, D.D.

"Though I bear record of myself, my record is true; for I know whence I came, and whither I go." — JOHN viii. 14.

RESTING confidently in the belief that Jesus is a teacher come from God, we stand upon what may be called distinctively Christian ground. Not that we mean to deny the Christian name to those who reject the supernatural element in revelation; but it is evident that there is a broad distinction here which we are compelled to recognize. However excellent the Christian system may be, so long as it fails in the claim to divine authority, Christianity can be no more to us than the best among the "philosophies" of the world. If all stand upon the same level of authority, we select one or other of them, according to our best judgment. The sole authority, after all, would be in our own minds. But when we have once admitted that Jesus came from God; that he was inspired by the Divine Spirit, to reveal the truth and the will of God; that "he spake with authority," and not as the philosophers and scribes, — we are removed from the school of speculation to that of discipleship. We become learners, to sit at the feet of Jesus, — we look to him for the words of eternal life. The whole realm of theological inquiry is still before us; but there is an authority of final appeal. When we know

what Jesus taught, whether in precept or doctrine, it becomes to us the rule of our lives, the law of our thoughts.

I am not able, in this respect, to see any half-way ground. However much we may dispute concerning the instructions of Christ, we cannot dispute, after we have once admitted his divine mission, as to our duty in receiving and obeying his words. Perhaps it is here, and not in disputed doctrines, that the radical difference is found, indicated by the modern use of the word Evangelical. Unless the word is used merely for sectarian exclusiveness, as the Shibboleth of a party, the evangelical Christian is one who accepts the Evangel, or gospel, of Jesus Christ, as the authority, the final appeal, in matters of faith and practice. They who refuse to do this must regard Jesus merely as a human teacher, and, although they may call him "The Christ," may be still looking for another. Their effort must be, not so much to know the mind of Jesus, as to know their own minds. The name of Christian may be freely accorded to them if they claim it; because their lives may bear Christian fruit, and their conscientious purpose may be to live according to the pure spirit of Christianity. They may be nearer to Jesus, in fact, than many who are stronger in their belief. They are oftentimes seekers after truth, hungering and thirsting after righteousness, having really been educated by Christian influences up to the Christian standard, although intellectually disputing the Divine Christian authority. "To his own master every one standeth or falleth: who art thou that judgest another man's servant?"

But the distinction to which we refer is not the less real, and cannot be kept out of sight. Christian charity does not require, and allegiance to truth does not permit us, to neglect it. It is vital both in religion and theology. Are we disciples, or is Christ only first among equals? To

me, I confess, the question is one of infinite significance. Without deciding for others or judging them, it is to me a matter of infinite importance, to know whether I have a guide, a master, an authority, or not. I feel most deeply the comfort of those words which Jesus spoke to his disciples, before parting with them: "Peace I leave with you, my peace give I unto you; let not your heart be troubled, neither be ye afraid; as my Father spake unto me, even so have I spoken unto you." I would not, for the whole world, lose that confidence, that trust, that "repose which ever is the same." I would not, for the world, feel that all the great truths of religion depend, for their certainty to me, upon my own speculations. It is true that they are rational conclusions; and the more we study them, the more perfectly they seem in accordance with the natural laws of thought. The philosophical development of our own minds leads us continually back again to Christian truth. Natural religion, so called, culminates in the divine. But still I am thankful to God, that, on the portals of that resting-place of faith, it is written, "Thus saith the Lord." The perfect harmony between educated natural reason and the divine instructions of Jesus, should not deceive us. As, in moral philosophy, the highest goodness leads to the most perfect individual happiness, and the two ultimately coincide; and yet not happiness, but duty alone, must be recognized as the motive and law, or our seeking for happiness soon degenerates into self-seeking, which uses goodness as an instrument or means to a higher end, and sacrifices both means and end by the same mistake: so it is in the department of religious truth, that reason, guided by the divine authority, leads us to assured convictions concerning God and eternity, and we are betrayed into thinking that the conclusion belongs to our own natural thought, and that no submission to authority is longer

required. But let the authority be discarded, hold to the truth discovered as only a human deduction from human premises, and the established foundation begins to give way, the superstructure of faith begins to totter. We think, instead of believing; we hope, instead of trusting; and presently go out from that peaceful resting-place, as wanderers, to seek after God, if haply we may find him. By no such speculations concerning truth did the elders obtain their good report. By no such questionings and probable conclusions were the martyrs' noble host strengthened and glorified. By no such human philosophy, however transcendental, were the apostles inspired to exclaim, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." That is the word of power, "through our Lord Jesus Christ." He spake that which he knew, and testified that which he had seen, and we receive his witness. Human hesitation and doubt may remain; the weakness of the flesh may make the spirit waver; but the anchor of Christian faith is sure and steadfast. We know in whom we have believed, and return to him, again and again, from all our inquiries, to hear the words of eternal life.

The question of divine authority being answered, the first and most natural inquiry, in the settlement of our religious faith, is that which concerns Jesus himself. We may, indeed, obey his commands and believe his doctrines, without knowing any thing more concerning him, than that he was an inspired teacher. But the confidence of our faith and the fervor of our devotion must depend a great deal upon our opinions concerning him who brings the instruction and the commands. Who was Jesus Christ? What place does he hold in the universe? What do we mean when we call him divine, and when we call him human? What was he, not only in his office, but in him-

self, in his own nature? How does he stand in his relation to God, and how in relation to man?

The form in which we have put these questions will at once show to any thoughtful person, that the answer cannot be sharply and exactly given. Our knowledge of spiritual life is so imperfect, our conception of spiritual existence is so dim, that we see through a glass darkly at the best, and not yet face to face. We do not yet know as we are known. Ask the same questions concerning yourself, your own existence, your exact place in the universe; your relation to God, — how it is that you are dependent upon him, and yet free; your relation to man, — how it is that we are all equal before God, and yet separated from each other, through imperceptible gradations, by a distance almost as great as that which separates the grovelling brute, living upon husks, from the angels that wait to do God's bidding nearest to his throne, so that the same human nature includes the lowest cannibal savage and the highest Christian philanthropist, — and you will feel the limitation of your ignorance and weakness concerning yourself, not less than when you are seeking to be wise above what is written concerning Jesus Christ. We are like children having learned the alphabet, who make experiment of their knowledge by reading the poetry of Milton and the speculations of Plato. He who inquires about the spirit's life and growth, whether of his own soul or of those who are above him or below him, will find himself in a world of mystery. Like the bird which rises for a time with strong and confident wing, but presently the thinness of the air, the weakness of his muscles, and the attraction of the earth, compel him to return, exhausted and weary, to a resting-place; so, in our researches for spiritual truth, we advance confidently, with the feeling of assured knowledge, positive both in denial and assertion,

sanguine in the hope of arriving at the ultimate truth; but soon, in the ascending flight, feel ourselves checked, limited, restrained, drawn back again to reconsider the premises of thought, compelled to seek a resting-place in the alphabet of Christianity. We begin with confidence, and come back with humility. We begin thinking ourselves little lower than the angels, and come back to prostrate ourselves before God, and exclaim, "What is man that thou art mindful of him, or the son of man that thou visitest him?" We begin with the thought that we can comprehend God himself, and all the mysteries of his infinity, and come back with the conviction that we do not even know ourselves. It is the practical lesson of humility, but also of conscious exaltation. Our hearts empty themselves of pride and arrogance, to become full of adoration and faith. We claim to know less; in reality, we know infinitely more. We would as soon think of bounding infinite space, as to define, in exact words, either the nature of God or of man, who was created in the image of God. But our consciousness of spiritual life and personal immortality becomes continually deeper; and the God, whom the heaven of heavens cannot contain, finds his dwelling-place in the humble and contrite heart.

Therefore let those who begin their theological inquiries with compass and line, to fix the exact boundaries of Christ's nature, as they would survey a field before buying it, — let them first try the experiment upon themselves. When they can tell me of their own souls, where the human ends and the divine begins, I will tell them the same concerning him. They who cannot tell what to think of John the Baptist must be content to remain in partial ignorance concerning him whose shoes John the Baptist was not worthy to bear. Something we may know, and I think abundantly enough for all the practical uses of life

and for its consolations. "My grace is sufficient for thee," was the answer to St. Paul, when he prayed that some thorn in the flesh should be removed. In like manner, the knowledge which we have is sufficient for us, if we use it well; and the truth which is made known may become more vitalizing to our souls because of that which remains unrevealed.

The principal source of knowledge concerning Jesus Christ must evidently be his testimony of himself. It is possible that his disciples were mistaken in their estimate of him, as we know they were during a great part of their lives; but his record of himself must be received as true. Even those who only admit that he was an honest, truth-telling man, must either modify that admission, or must equally admit that what he said of himself must be believed. But those who assent to his divine authority have committed themselves still more fully, and are no longer at liberty to question the truthfulness of his claims. It seems to me, that, among Christians, we may narrow down this question concerning Christ to the simple inquiry, "What did he himself say?" Both as to his exaltation and authority, and as to the limitations of these, if limitations exist, we are bound, as Christians, to rest upon his testimony, and have no right either to fall short of it, or to go beyond it.

After a careful examination of this testimony, we come to a clear and positive conviction upon at least two points in the case. First, that Jesus Christ claimed for himself a degree of dignity, authority, and power, such as no one else in all the records of history has ever claimed; and, secondly, that he distinctly declared the fact of limitation, and his own entire dependence upon God. These two propositions can be fully established by any one who will read the four Gospels with care. And although they may

leave a great deal that we wish to know still unsettled, they give a firm standing-ground of evangelical and reasonable belief.

Let us examine both propositions with the Bible before us; for I think that many will be surprised at the clearness and fulness of the proof.

In the first place, we assert that Jesus uniformly claimed for himself dignity, knowledge, authority, power; in a word, an elevation, both of nature and of office, such as no other teacher or lawgiver ever claimed. Neither Moses nor the prophets, nor Zoroaster nor Confucius nor Mahomet, nor any other whom history names, has dared to assume the position which Jesus assumed and maintained, by word and action, in his relation both to God and man. Nor do we refer, in this assertion, to special isolated passages, which ingenious critics may explain away, or get rid of as interpolations; but it rests still more upon the general tone of Christ's language and demeanor. The Sermon on the Mount is the utterance of a Lawgiver and Judge, who claims the right to fulfil or to destroy. "You have heard that it was said in old times;" but "I say unto you," that a new and better law is given. He declares the terms of acceptance with God, without hesitation, and claims a personal part in their enforcement. "Many shall say unto me in that day, Lord, Lord; but I will profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. vii. 22). Heaven and earth might pass away, but "my words shall not pass away" (Matt. xxiv. 35). He declared the sins of the penitent to be forgiven, and pronounced the sternest judgment of God upon the unbelieving and rebellious. He spoke of sins that could not be forgiven in this world, nor in the world to come (Matt. xii. 31). In speaking of the final judgment, or of the principles on which men will be judged, he

says, "Then shall the King" (meaning himself),—"then shall the King say, Come, ye blessed of my Father;" or "depart from me, ye accursed" (Matt. xxv. 34). "Whosoever confesses me before men, him will I also confess before the Father in heaven. Whosoever denieth me, him will I also deny" (Matt. x. 32). In speaking of the conflict of the world against himself, the chief stone of the corner, he said, "Whosoever falls on this stone shall be broken; but upon whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 44). "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27). "All things are given to me of my Father," he said at another time; "and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. xi. 27). And then, having declared this closeness of relation with God, he turns himself towards man, with the ineffable dignity of saving love and power, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When the disciples disputed concerning superiority, he rebuked them, and said, "Neither be ye called masters; for one is your master, even Christ, and all ye are brethren" (Matt. xxiii. 10). He distinctly declared himself, with a solemnity that indicates a peculiar meaning in the words, to be the Christ, the Anointed, the Messiah, "the Son of the living God;" and, when adjured by the high priest to tell them who he was, he added to such words as I have spoken, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). He taught his disciples, that, after he should leave them, his continued assistance and prayers for them would be essential, and said, "Where two or three are gathered together in my

name, there am I in the midst of them" (Matt. xviii. 20). Before his leaving them, according to the gospel record, he spake to them and said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations;" that is, make disciples of them. I ask you to observe the absoluteness of authority, the comprehensiveness of the command, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" thus introducing himself into that close affinity with God the Father, and claiming a personal place and office in the religion of the world; "teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world" (Matt. xxviii. 18).

We have thus far looked only at the Gospel of Matthew, and gleaned but a small part of the proofs which it affords. If we turn to the Gospel of John, their abundance is so great, that the recital of them would be simply to read the Gospel itself. When accused of violating the sabbath day, Jesus answered, "My Father worketh hitherto, and I work" (John v. 17). What was the point of that answer? It was as if he had said, "The creative and sustaining power of God is not suspended on the sabbath day, and under the same divine authority I go on to work." The words were so striking, that the Jews thought them blasphemous; and he explained them by saying that he did not speak of independent authority (John v. 19). He declared himself, in the strong, figurative language of Scripture, more forcible than literal words, to be "the bread from heaven" (John vi. 51, 53) which every man must eat, to partake of the heavenly life. Again he said, with great solemnity, "If any man thirst, let him come unto me and drink: he that believeth on me, out of his heart shall flow rivers of living water" (John vii. 37). At another time, varying the expression but repeating the

same idea, he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). He called himself the door through which every man must pass (John x. 1); the vine upon which all living branches must grow, in order to bear any fruit (John xv. 1). In more literal words, he said, "No man cometh to the Father but by me" (John xiv. 6). When asserting his power to fulfil his promises, he said, "My Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one" (John x. 29). The Jews again misunderstood him; and he explained himself as claiming delegated, not independent, power.

We are confining ourselves, you will observe, to Christ's own language concerning himself; and I have purposely avoided exceptional passages, and those which are of doubtful interpretation. The quotations given are such as to indicate the general tone of the Gospels. It is the tone of judicial authority, which could rightly be used by a divine ambassador, who knew himself to be speaking the words of divine truth, the commands of a divine law, the promises of divine love, the threatenings of divine justice. Imagine it to be assumed by any other, and it would be either blasphemy or madness. Nor can you get rid of it by any degree of critical boldness or ingenuity. Expurgate all such claims from Christ's words, and there would not be enough left to constitute a personality. The mythical system of Strauss, which is the destruction, not the expurgation, of history, would be the only result.

In this respect, at least, the life-like history of Jesus, by Renan, to which I have already referred, will do good. He makes Jesus a real personage, and divests him of all mythical appearance; so that we feel sure that such a person lived at the time, and under the circumstances, and

among the people, described in the Gospel history. But, admitting so much as this, how can we help going further? How can we avoid admitting that this Jesus being, as is supposed, a good and true man, made claims to a dignity altogether inconsistent with the idea, we do not say of advanced goodness, but even of common honesty? Listen to those words, which he spoke with such awful solemnity, and from which every believer continually derives hope and strength: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John xi. 25). And again he said, "I am the way, the truth, and the life" (John xiv. 6). And yet again, "This is the will of Him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day" (John vi. 40). "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John v. 26). "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father" (John v. 21). "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25). Interpret the words as you will, whether of the resurrection from sin to spiritual life, or from the grave to immortality, the language is utterly incompre-

hensible, as spoken by an honest man, without peculiar divine authority. They are imposture or madness or inspiration. Imagine them to be spoken by the best man you know, or of whom you may have read in history, and you will see how impossible they are, except under one of those suppositions. It is not only that the words are strong in themselves, and in the spiritual truth conveyed, but that they are made personal to Christ himself, as the agent of their fulfilment. Separate them from him, the speaker, and they are altogether lost. They are not abstract propositions to be proved, but personal testimony to be believed. We may verify them by the spiritual experience of personal faith; but we cannot abstract them from Jesus himself, who first proved their truth, and gave it to us as the established law of life, without denying its veracity at the same time. The Christian system is "the truth as it is in Jesus," not in abstract propositions. We cannot hold to it as Christian truth; or, at least, I cannot, when we have falsified him.

According to my reading of the Scripture, therefore, the first proposition concerning Jesus Christ is fully proved. Whether we can fix the exact point of his elevation or not, and however ignorant we may be of his essential nature, as indeed we are ignorant of our own, we have abundant evidence from his own words and demeanor, that he occupied an exceptional place, both in relation to God and man, to do a work peculiar to himself, for the glory of God, and for the salvation of the world.

It remains to prove the second proposition, that his own words and conduct equally declare a limitation of authority, and his entire dependence upon God.

A RECORD OF RELIGIOUS EXPERIENCE.

LETTER IV.

THE greater part of the charges which a liberal mind is obliged to bring against the Episcopal Church may be summed up in St. Paul's reproof of the Athenians, "I perceive that in all things ye are too superstitious." To begin at the beginning.

The Church is too superstitious about the Bible. This statement requires no explanation nor proof, if we listen for a moment to the uproar caused by the learned and honest expositions of Bishop Colenso, and by his brave proposition, that it is the duty of religious teachers to investigate all authorities which can throw light upon these ancient records.

I used to think that it was a noble provision of the Church to arrange for the reading of so great a portion of the Scriptures every year by means of the daily lessons; but, though this system is good so far as it goes, it by no means extends far enough to meet the wants of the age and the progress of knowledge. Besides, the selections are made in such a way as to give an unskilled hearer the impression, that the Bible was written for the express purpose of dovetailing with the Liturgy; and many doctrines receive more support thereby than an impartial consideration of the Sacred Word will warrant.

They insist upon taking the whole Bible exactly as it stands; like the Pope's choir, who, in the course of the musical services of Holy Week, devote one of their most magnificent chants to the words, "Here beginneth the Lamentations of the Prophet Jeremiah, chapter first." They are afraid to awaken inquiry and to confess mistakes, lest the Revelation, as a whole, should lose its influence upon the people. This is very foolish: truth will take care of itself; and those who try to disguise it will only bring contempt upon themselves. The Bible teaches that there is a God; and Christ tells us therein to love God and our neighbor. These principles are enough to make the book immortal, and to save the race; and, if need

be, all the rest can go. But it will not all go. Errors of ignorance will be exposed; truths disguised or only partially appreciated heretofore will be brought out into purer light, when they will grow and spread for the healing of the nations: but the day has gone by when clergymen can afford to be ignorant of the book they profess to accept as the ground of their faith, or, being wise, can afford to conceal their wisdom through mistaken pity for their congregations. The worst of it is, that many clergymen are so wedded to a definite and inflexible system, that they will not see farther than their predecessors: they prefer to take the testimony of "the Fathers" to the accumulated knowledge of all succeeding generations.

But the ocean of Truth, though always remaining sweet and strong and never losing the savor of its salt, yet changes its shores to suit the progress of universal law; and these old arks of a dead theology, which dare not venture out in search of new worlds, and are already stranded in shallow harbors, shall be left high and dry, to fall to pieces and be forgotten, excepting as their soundest timbers help to build a larger and safer transport for earnest souls to sail the sea of thought.

Again, there is too much superstition about baptism. More attention is paid to infant baptism in the Episcopal Church than in any other, excepting the Roman Catholic; indeed, these two Churches seem to forget, that, in any case, baptism is extended to children rather by courtesy than command. Considered as a profession of faith by the parents, and a public declaration of their intention to bring up their child in its highest duties, this is a beautiful rite; and, to those who need outward helps to inward devotion, it may be of great use and comfort: but, when claimed to possess the power of conferring spiritual graces and mysterious renovating influence upon the unconscious infant, it degenerates into a dangerous superstition. It is absurd enough to see frivolous and even vicious parents stand before the baptismal font, themselves and their child arrayed in all the bravery of dress and ornament that fashion exacts of its votaries, and hear them utter the solemn mockery of promising to renounce "the pomps and vanities of this wicked world" in behalf of the wondering child; but to

hear the clergyman, after the sprinkling of a few drops of water, and the recital of a few prayers, address the people with the assumption, "Seeing now, dearly beloved brethren, that this infant is regenerate," is too much, when we know from experience of life what sort of character is almost sure to be developed by the child of such parents. If there were any indications that baptized persons, as such, are any better than those who are not baptized, there would be reason for considering the rite as "necessary to salvation;" but there is no such warrant for the claim: the grape and the thorn, the fig and the thistle, bear each its natural fruit, in silent defiance of any juggling that may be practised upon them; and baptism confers benefit according to the sincerity of those who make and perform its vows, and not from any inherent virtue in its consecrated waters.

Again, there is too much superstition about the rite of confirmation, both with regard to its effect upon the recipient, and also concerning the power supposed to reside alone in the highest of the three orders of the ministry. There is no proof in the world, that confirmation has any connection with the apostolic observance of laying on of hands; though whether it have or no is a matter of very small importance, at this late period of altered circumstances. And yet, not a year ago, I heard a bishop say, in a sermon before a large and enlightened audience, that, though it was not for him to set bounds to the mercy of God, he did not see how any man could be saved who neglected or rejected the requirements of the Church in baptism, *confirmation*, and communion; thus slyly, or rather, boldly, placing confirmation on a par, as to its necessity, with the two acknowledged sacraments of Orthodox Christianity. There is, of course, no objection to the rite of confirmation when regarded only as a solemn ratification of baptismal vows by the responsible Christian; but, when Keble and Coxe, and other Church poets, write mysterious twaddle about its efficacy, and bishops make its reception a condition of acceptance with God, especially when the people who have had traced on their souls "that blessing dear, that dove-like hand," go about among us no better, no more useful or holy, than those who

have escaped that gentle violence, — the performance does not answer to the promise; and so thoughtful observers can but conclude that the work, not being of God, will come to nought. With this observance, however, as with every other, it is good for those who sincerely receive it; for the motto for us all with regard to faith is, "Let every man be fully persuaded in his own mind." The objection lies in the attempt of a small section of believers to force their creed and ceremonies upon the whole world, and to condemn here and hereafter those who do not think with themselves. Not one word of these letters should I be writing, if I had another strict creed to recommend in place of the one I have tried and found wanting. It is because I have ceased to judge my brother that I feel justified in giving my testimony against the claims of this too arrogant Church. Oh, my brethren! God's love is too broad and deep and high to be confined within a few drops of water, or a morsel of bread and a sup of wine, or the willing pressure of a good man's hand. Let those who find comfort therein go on their way rejoicing; but let them grant to all who are either too carnal to appreciate these symbols, or too spiritual to need them, the benefit of God's judgment rather than man's, and free room to work out their own salvation in their own way.

Again, there is too much superstition about the commemoration of the Lord's Supper.

When an Episcopal clergyman speaks of this ordinance as "the Eucharist," we may be pretty sure that he is a Puseyite (or, as I once heard a lady, who was quicker at recognizing things than at catching names, call it, "a Pussylite"); in other words, that he belongs to that party in the Church which is so "High" as to deserve the name of "the Mountain," which, if it do not acknowledge transubstantiation, at least holds a doctrine so nearly allied to it, that the difference is inappreciable by merely common sense. If he speaks of the "Holy Communion," we may know that he attaches some degree of mystery to the rite, and fears lest any of his flock may therein eat and drink to their own condemnation. If he invites his people and other Christians to "the Lord's Supper," the chances are that he is a liberal-minded man, who is too gener-

ous and unsuspicious to perceive the fetters that lie under the flowery forms of the Liturgy; or, seeing and feeling them, chafes under their pressure, and would rebel against the tyranny, if it were not for the apparently feebler, but really stronger, network of education and habit, which binds him to his chosen work and office.

It is really pitiable to see how this beautiful and solemn act of remembrance is hedged in by tests and restrictions of man's devising, and how many are deprived of its soothing associations, through their own sensitiveness of feeling, or by the bigotry of their religious guides.

I remember a poem, by Arthur Cleveland Coxe, which used to harrow up my emotions to a dreadful degree during my days of exclusion from the full benefit of the Church's gifts. It is one of those productions which come under the head of "inspiration-and-water;" though, in this case, the diluting fluid was wine, in which there was a strong dash of subtle and deadly poison.

Here are the words of the first verse: —

"The organ played sweet music,
While, as on Easter Day,
All heedless from the altar,
The heartless went away.
And, down the broad aisle crowding,
They seemed a funeral train,
That were burying their spirits
To the music of that strain.
As I listened to the organ,
And saw them crowd along,
Methought I heard two voices
Speaking strangely, but not strong;
And one, it whispered sadly,
'Will ye also go away?'
But the other spoke, exulting,
'Ha! the soul-dirge! hear it play!'"

I suppose it is lawful to take exception to these lines, seeing that they were written before their author became a bishop; but, without criticising the piece as a literary effort, in which sense it would however bear criticism, it seems to me that the

assumption is illiberal and wrong. According to my own observation and experience, it does not by any means follow, that, because the majority turn from the altar, they are heedless or heartless. More likely they go away sorrowful, and full of questionings as to why this one and that one, whom they know to be far enough from the standard of Christ in their daily walk and conversation, should be welcomed at that sacred board, while they are left out. Neither is there any probability that a whole train of people are going to their spiritual burial in a lump: in this throng, as in the company who close the doors upon the exiles, and prepare to enjoy those "holy mysteries," the law of just judgment holds good, and "one shall be taken, and the other left." The whole system is wrong. It hinges, as we all know, principally upon certain words of caution written by St. Paul to the Corinthian Church. But a close and patient investigation of language and circumstances, — that Biblical criticism by the natural laws of interpretation, which is so much dreaded and hated by adherents of the Orthodox theology, and which is destined to explode many an old falsity and develop many a new truth, has given another direction to those words, as well as traced some of their force to the coloring of the apostle's own mind; and it is our fault, if we choose to take to ourselves the reproofs given to a sensual and half-pagan congregation in a remote age, and continue to keep the majority of our brethren from testifying grateful remembrance of the devoted love of their Redeemer.

Again, there is too much superstition respecting the nature and origin of sin.

Most Orthodox Christians still receive as a literal fact the story of Adam and Eve in the garden, and the loss of Paradise through the subtlety of the Devil in the form of a serpent. If we feel bound to account for the origin of evil, this statement will do as well as any other; the truth being, that we know nothing at all about the matter, and have enough to do in endeavoring to lessen the virulence and extent of its outbreaks in ourselves and others.

The disease of sin is deep-seated and dangerous; but it has not destroyed all the beauty of holiness in human nature; and

judicious treatment, above all, the encouragement of hopeful words, has already done much towards the cure It is impossible to calculate the mischief made by the former prevalence of the doctrine of total depravity, which, with its accompanying resource of Christ's entire sufficiency to atone for any degree of wickedness, was a high premium offered to the recklessness of despair, and a strong temptation to "continue in sin that grace may abound." Add to this a belief in the direct personal agency of the Devil in all wrong impulses and acts, and we have a system which proves the strength of the leaven of good in man, in that he has striven to rise above that depressing influence, and has succeeded. As to the last of these provisions, the existence of a personal Devil, opinion has altered very much since the days when brave Luther threw his inkstand at the tempter's head, and defied him to appear at Worms. It was not strange, that, coming so recently from the atmosphere of monkish visions and saintly legends, and surrounded by the influence of popular belief, this great Reformer should have been imbued with the superstition of his age; and we almost forget to smile at the childishness of his fancies in our admiration of the courage and sincerity with which he met and vanquished his enemy whenever he recognized his presence. If he had suspected evil when moved to denounce those who differed from him in theological questions, and in his dogmatical and illiberal definitions of the essentials of faith and practice, it would have been better for himself and for mankind in general. But we cannot have every thing at once; and Luther cleared the way for many a triumph of liberty since his time.

One of these triumphs is the change from a belief in a veritable Satan, — a kind of fourth great power, sufficiently strong to wage war with the Trinity for countless ages, and to be overcome at last only with the loss of the greater part of the heirs of heaven, who are to suffer with the Arch-fiend in his lower kingdom to all eternity, — to a recognition of sin as a spiritual influence only. It might be better still, if we could all accustom ourselves to regard evil as a wisely appointed means of good, a discipline whose original necessity we do not understand, but of whose efficacy in correcting and purifying our

souls through faults and great tribulations we are entirely certain. But it is a great deal to have become rid of the horns and hoofs, the tridented sceptre, the fire and brimstone, of this old enemy; and, in view of the progress thus far, and the certainty of improvement in the future, we may be of good cheer, and accost our desponding brother in the words of the merry Denys, though with a deeper meaning in our congratulations, "Courage, mon ami! le diable est mort."

There is also too much superstition with regard to the origin and authority of the Episcopal Church. Every bishop, priest, and deacon traces back his ordination to special grace bestowed by apostolic hands; consequently, this Church alone, of all the Protestant Churches, possesses the right to administer the sacraments, and to bind and loose for time and eternity. Consequently, also, the lay members of this Church consider themselves better born and bred, better married and buried, than the rest of the world; and their narrow pale encloses not only "a royal priesthood," but "a chosen generation," "a peculiar people."

Perhaps this pervading sentiment had something to do with the attitude of this Church during the late war for equal rights and the spread of liberty; as her influence not only helped to keep the slave in bondage, but also hindered the efforts made for his deliverance. As a body, the Episcopal Church has always been strongly conservative, and opposed to the progress of liberal ideas. But this qualification implies that there are within her borders many free and brave spirits; some of whom quietly ignore the superstitions of the prevailing party, while others openly protest against its encroachments and unwarrantable assumptions.

It is a matter of astonishment to me, that a sincere Episcopalian can comfort himself for a moment with the idea that there is unity of faith in his Church; still more, that those who realize the great difference of opinion existing and constantly increasing therein should believe that the present system can continue, or even that it has any being at present, except in outward form.

And yet there was Keble, renouncing, for years, his friend-

ship with glorious Thomas Arnold, because he accused the latter of not believing in the "Holy Catholic Church." If these dreamers would take the word "catholic" in its real meaning of *universal*, and then apply the membership to all who love our Lord Jesus Christ in sincerity, whether as God or man, and who are working to develop his principles in their own characters and in the world, they would be laboring to better purpose than in seeking affiliation with Popish bigots, or with the semi-barbarous Greek Catholics of the Russian Church; and would be better prepared for the gradual disappearance of their own narrow boundaries, which must be the speedy or tardy result of the progress of liberal ideas.

There is no doubt that all the present divisions of religious belief will ultimately be merged into a broader plan; perhaps into that universal brotherhood which is the ideal of Christian sentiment, and where the test of acceptance into the highest fellowship on earth, as into the presence of our Father who is in heaven, will be character, and not creed. E.

LETTER FROM INDIA.

CALCUTTA, Jan. 22, 1867.

To the Secretary of the American Unitarian Association.

DEAR BROTHER LOWE, — I said, in my last, that we had commenced a happy new year, in the consummation of what we have been long watching to do, and working to accomplish; and have now introduced the New Testament into the school, which is the heart of the mission, as a class-book. We now study the things that Jesus said and did, and do it on week-days, as freely and regularly as is done by any Bible-class or teachers' meeting in our churches at home. You are aware of the regular division of our two hundred or more pupils into seniors, middle, and juniors. There are three classes of seniors, all of whom read and speak English with tolerable facility; and all of these, with the knowledge of their parents, have the Bible

as one of their regular studies, take notes of the lessons given, and rehearse them to me and pass an examination in them, as the hour for this study comes round. I cannot express to you the satisfaction I have in this work. You are aware that we have always a few Christian pupils — natives of India — in the school, and a few Mahommedans, though the mass of our boys and young men, and all our girls, are from Hindoo homes, in which they are continually invited to crown with flowers, and whisper their *muntras* (secret prayers) to some idol, whether of Gonesh, the elephant-headed god; or of Doorga, the ten-armed goddess; or of Kali, the ministress of fever and cholera, hideously graced with her reeking dagger, and necklace of human skulls. It would have convinced the most sceptical of the divine uses of our mission, could he have seated himself with us yesterday, and seen the bright eyes and smiling faces of these permitted inquirers. I was four years superintendent of the Hollis-street Sunday-school; and have taught Bible-classes in St. Louis and Mobile, in Baltimore and Toronto, in Buffalo, and other American cities, for weeks and months, and occasionally in England, Ireland, and Bengal, *none* of whom had been born to the sad worship of *deprecation*, or, like these natives of India, had inherited, as their only religion, the *dread* of evil spirits. You can easily, therefore, credit the assertion that to me the visible procession of these born slaves into Christian light out of heathen darkness, seen in their arch looks at each other, and realized in their intelligent and glad questionings, has given and is giving me a deeper joy and thankfulness than have ever come to me before. You know, brother, that there is no experience, this side of heaven, to compare in sweetness with that of witnessing and aiding the emergence of a young soul out of spiritual darkness and weakness into gospel light and strength. Two noble women, Mrs. Knight and Mrs. Shaw (neither of them called Unitarians), are each giving one day weekly to Christ's love and service in our carefully secluded classes of Hindoo girls, who assemble daily, from ten to four, in the west wing of our mission-house. Not omitting my six or seven years' habit of preaching, in conversational addresses, to the *whole* school here, half an hour daily (or, as now, on *alternate* days), I have it

in mind to tell you how I manage the new study, book in hand, of the record of Jesus, with our young men, whose ages vary from fifteen or sixteen to twenty or upwards. Bear in mind that these have much acuteness of intellect, — needing *breadth*, but very sharp, and often keenly logical, and pre-occupied by a subtle philosophy. I hand the class three copies of the "Bhagavat Gheeta" in English, as none of them can read it in its original Sanscrit. Here they have it, open it, and scan its pages for themselves. Here also is the gospel of Jesus Christ. We open it with the Sermon on the Mount, and immediately with the Beatitudes, and compare the Bhógŏbŏt (so pronounced), or Holy Psalm of Hindooism, with the gospel of the new faith, which their parents and guardians no longer forbid them to read. First of all, we mark a contrast between the two, in the fact that the Christian gospel everywhere touches life. It is biography, it is history, it is reality. The Bhógŏbŏt is a dateless and wholly *ideal* picture in the mind of a Rishi, or seeker of divine truth. It does not profess to be biography or history, or to relate any thing actually done or said on earth. It has no *witnesses*. It contains several grand affirmations. It declares, in some sort, an immortality of the soul; also the duty of denying the flesh for the spirit, and the need of a chastened and brave activity and valor, so far as these comport with the one proper aim of all human life, which is *nirwana*, rest, rest, more and more absolute, and ultimating in the loss of conscious individuality and personal being. The Rajah Radhakanta is now seeking that rest, in sacred silence, at Brindabun, the holy place, beyond Benares; while Christians, like Miss Carpenter (she was many times with us), go about doing good, and laboring for the elevation of the ignorant and oppressed, in their own and other lands, regardless of increasing years, wisely working redemption in the spirit of Jesus, till they die out of earth into heaven. The Bhógŏbŏt is a supposed dialogue between two imaginary persons, — Krishna and Arjoon, a god and a man. It has nothing to say of man's duty to his neighbor. It centres man's whole attention on *himself*. It would turn every man into iron, like the stoic philosophy of the Greeks. It would make him a heartless, cold-blooded creature,

indifferent to all around him. It reveals nothing of the laws of life, filial, conjugal, social, or rational. This Christian gospel is saturated and overrunning, on every page, with actual life and duty, and trial and triumph, and practical beneficence. How widely different is all this from *your* Hindoo gospel, — if you call it yours. Christians also have a holy psalm, a Gheeta *truly* Bhógŏbŏt, which says, —

> "Oh! where shall rest be found,
> Rest for the weary soul?"

And closes singing, —

> "Alone are found in thee
> The life of perfect love,
> And rest of immortality."

Christians say, —

> "Man is nought, — is *less than nought* (*nirwana*).
> Thou, our God, art all in all."

So this larger gospel welcomes and includes all good that may be found in *your* holy psalm. *All* good, wherever found, comes from one source: nor would Jesus have you surrender aught that is true. "Know the truth," he says; and would have us prove all things, in all Shasters, and hold fast what is good, find it where we may. But the peace of God which he gives is not a loss of power or love or aspiration. It is not that peace which Krishna invites you to, — a rest without feeling, thought, or endeavor. One-sided Christians have sometimes taught that ideal of salvation by faith alone, which is the highest distillation of Hindooism; and there are found Christians to-day who make that the evidence of the gospel of Christ. To me, as I read it, it is a gospel, not of blind faith, but of knowledge and faith, and of love and of power. You will soon see that it does not, like your Hindoo gospel, *forbid*, but it *commands*, the three high duties, — do good always, prove all things, and weep with them that weep. "Pray without ceasing" is not its only commandment. The mischief of the Bhógŏbŏt is, that, by excess of meditating, thoughtless, fruitless, and aimless gazing at the Infinite and Invisible, it defrauds and

ruins, unless corrected by Jesus and his broader truth, both heart and mind and will. It would annihilate all these for the one single faculty of worship. Complete salvation of all faculties, and of the whole man, is found alone in Jesus and his gospel.

So, dear brother Lowe, proceeds our study of the gospel of Christ, — facing, one day, the chief record of Hindooism, and another day that of Islam. Let me not weary you; but please let our helpers know, that Christ is preached by us in his simplicity, and souls are coming freely and gladly to him. Pray for our work, that God, and his angels and his living Christ, be with us alway. Yours truly, DALL.

OUR MISSION IN NORTH CAROLINA.

MISS AMY M. BRADLEY is commissioned and sustained jointly by the American Unitarian Association and the Soldiers' Memorial Society, as a teacher and missionary in Wilmington, N.C. The following extracts from her letters and reports give some account of her work. It will be seen that its purpose combines common-school instruction, industrial training, and direct moral and religious teaching: —

"On Wednesday, Jan. 9, 1867, I opened my school for the poor white children of Wilmington, with the good wishes, and promises of hearty co-operation, of all the prominent men here, and women too, as far as I can learn; and I feel confident of success, if my health remains good. As soon as it was noised around that there was to be a free school in the 'Union Schoolhouse' on 'Dry Pond,' — don't be alarmed for my safety, the 'Pond' is all *sand*, — the children began to 'flock in,' so that, at the end of two weeks, I was obliged to refuse them, as my school was getting too large.

"In my record for the month of January, I have eighty-five names; five have moved away; a few only came for a day; one I have discharged for disobedience: so that, on the first day of

February, I find myself, not a stranger in Wilmington, with a dark prospect before me, as on the first day of January; but a friend amongst friends, with a pleasant school of seventy-five scholars.

"With regard to the government of my school, I do not punish the children for disobedience, — that is, by whipping; but, when I admitted them, I told them the only tuition I charged was good behavior. If they would come on these terms, all well; otherwise, after a fair trial, I should discharge them from the school. I have discharged but one scholar: the effect was magical.

"We have singing; and they are learning to sing the Multiplication Table, — tune, 'Yankee Doodle.' I have visited some twenty-five or thirty families, talked with the parents; they all seemed glad that a day-school, an industrial school, and Sunday school, were to be established. These people are miserably poor."

WILMINGTON, N.C., March 3, 1867.

"DEAR SIR, — Your favor of the 31st ult., notifying me that you had sent, through the Soldiers' Memorial Society, a collection of note-paper, tracts, 'Sunday-school Gazettes,' &c., was duly received; and the articles came safe to hand on the 16th ult. I organized my Sunday school the 10th of February; there were eighteen scholars present. To-day the weather was very unfavorable, yet there were forty children in my school; amongst whom I had the privilege of distributing the 'Gazettes,' and a portion of the tracts. As soon as I can get the children clothed, I think the number will be greatly increased. Talking one day with a girl of fourteen years who attends my day school and sewing-school, she said, 'Miss Bradley, if I had any thing decent to wear on my head, I would go to Sunday-school: but I have nothing but this old *shaker* [it truly looked the worse for wear]; and, if I wear this, the other girls will make fun of me.' I gave her to understand, that, in my school, it would not be the good clothes that would stand the highest; then asked her if she thought, to please me, she could muster courage enough to bring her there if the children did laugh at her bonnet. She thought she could, and promised to

come. This morning, true enough, Martha King was present, clean and neat, as far as her poverty would allow. And the veritable *shaker* came also. I think Martha will find her reward in more ways than one."

"I hear that the mayor had a meeting of the influential men of the city, and they voted to 'raise seventy-five dollars, to aid Miss Bradley in furnishing her scholars with books, &c.'"

We have received a letter from a gentleman, resident in Wilmington, in which he says:—

"There have been no free schools ever; consequently, for the great mass, no schools at all. Slavery denied books to the blacks, and schools to the poor whites. It is easy to comprehend what a population, destitute generation after generation of intellectual privileges, and abiding under the shadow of slavery, would become: they became ignorant, thriftless, brutal. I rejoice that you propose to do something to lift them from their unhappy condition. A desire for improvement begins to be manifest among them. They are inquiring for schools. But they are too poor to provide for themselves. To provide daily bread overtaxes their ability. There are many young females that need to be taught some branch or branches of industry that will enable them to support themselves. Labor is now viewed by them as a necessity; it will, therefore, be deemed respectable. Only show them how to labor, and the work is done. Their teachers must come from the North. The institutions of the South have ever been opposed to this work. Consequently, there are none here who know *how* to teach. If any were qualified to teach, the people of every class are too poor to meet the expense. This is admitted on every hand. Yet there must be *free* schools. *This population will not be redeemed without them.*"

Another gentleman (Baptist), who at first was opposed to the mission on sectarian grounds, has said, "I do not blame the children for going to Miss Bradley's Sunday school."

LETTER FROM SOUTH CAROLINA.

[We have had many letters from the South, representing the increasing opportunity for us to exert our influence, especially by the circulation of our papers and tracts. The tracts prepared for freedmen, which we have circulated, have been received so cordially as to give us unexpected encouragement. We quote below one among many letters we have received:—]

Rev. CHARLES LOWE. March 5, 1867.

DEAR SIR,—The tracts you were kind enough to send me came duly to hand; and I have distributed them as judiciously as I could, among my most promising pupils. I wish I could write verbatim their remarks upon them; you would be convinced that they are properly appreciated. One man told me he hardly went to bed the night after I gave him some of them; he could not sleep till he had read them through. Another gave me a long message to send to the "gentleman what sen' em;" of which I only remember, that it was perfectly satisfactory in its character.

But, though these tracts supply one great need of the freedmen as far as they go, there is something else, something different, needed still. They want clear elucidations of the doctrines of religion. They have very firmly fixed opinions concerning the sovereignty of God, the atoning sacrifice of Christ, original sin, the danger of endless damnation, and the strong necessity of conversion; but here, usually, their theology ends. I have never found any Trinitarianism among them, even in those few who can repeat the article of Faith relating to the Godhead. I never heard one of them say "God the Son," except in repeating the Doxology. I don't think that dogma will ever trouble them much.

The other great doctrines of the Christian religion are almost new to them. I never heard one of them base his preaching upon the love of God. They pray to God as the Father; but they do not seem to think of Him as any thing but a Judge. I

think that is the great defect of their theology. It is rather a Christology, the legitimate fruit of Trinitarianism. God is to be feared; but Jesus is all in all.

Some of them are feeling this need, without knowing what it is. One young man, a local preacher, in telling me of a meeting where multitudes thronged to the altar "under conviction," said, timidly, "I could not help thinking, that all that wasn't of much good. They were all worked up so that they did not know what they were about; but how were they any better for such preaching? 'Tisn't the noise that kills folks. But, if we don't preach to them so as to scare them, they'll go away, and say that they havn't had any meeting at all."

You may think that is not a very remarkable sentiment, after all; but it is. Consider all the circumstances, and that this young man was brought up to think there was no way to enter heaven but to be frightened in; that he never heard any thing else preached in his life. Does it not argue some power of mind; and does it not show that he is ripe for a truer religion? Such men will have a great deal to contend with, if they are true to this dawning inward light, especially if they have already entered the ministry. The temptation to become popular, by ministering to the popular taste for horrors, will be not easily overcome.

The rights and duties of citizenship, which the late action of Congress seems to promise the freedmen, are beginning to form the subject for "a heap of studyin'" among them. They have patiently borne wrong and injustice enough to have fired the heart of any lover of right, North or South. The prospect of having those wrongs redressed gives them satisfaction rather than exultation. They are not rid of the feeling that they are an inferior race; that their rights are given them by the grace of man. They receive the overtures of their old masters with willing friendliness; but I do not think they will be led blindly either. Time will show.

LETTER FROM REV. C. A. STAPLES.

MILWAUKEE, Feb. 13, 1867.

MY DEAR MR. LOWE, — You ask me to state, in a clear and brief form, what has been done by the Association during the last two years in the West. Four years ago, at this time, I was the only Unitarian minister within the States of Wisconsin and Minnesota engaged in the work. There were three or four societies in a state of suspended animation, without regular services, and, to all appearances, without hope in the world. At our Local Conference, which met here on the 22d ultimo, and which embraces the States of Wisconsin and Minnesota, thirteen societies were represented by thirteen ministers and twenty-five lay delegates. Two of these ministers are acting as missionaries of the Association, and preaching from Sunday to Sunday, as occasion offers. The others are preaching to regularly organized societies, with which Sunday schools and institutions of benevolence are connected. Three societies are at present without pastors or regular religious services. Thus it appears, that, within the bounds of our Local Conference, we have at least fifteen organized societies with thirteen ministers; where, four years ago, we had but one minister and three or four societies.

Six of these societies have houses of worship of their own, and are free of debt, with a single exception; others are looking forward to building church-edifices at an early day, or buying them from other societies. *All of these societies have been aided by the Association, either in the support of their ministers, or in building houses of worship;* six of them are now receiving no assistance from any source; and others will be self-sustaining after the present year. There are above six hundred children connected with the Sunday schools of these societies; and the schools are generally in a flourishing condition. The number of families represented in them is nearly five hundred.

In addition to this, we have ten places where religious ser-

vices are held occasionally by our ministers; in some, on every other Sunday; in others, once a month; and in others, less frequently. These are some of the results of the last two years' work of the Association here within the bounds of our Conference.

How much has this work cost, and how permanent is it likely to be? I think it has cost not far from eight thousand dollars, including all that has been expended by the Association for church building and missionary service in these two years. *Already these societies are contributing for denominational objects.* One of them has given two thousand dollars for such objects alone in two years; and nearly all of them will contribute this year to the funds of the Western Conference.

As to the permanence of what has been done, that depends very much on what we continue to do. Some of these new societies may break up and disappear; that is a probability no one can help seeing. What enterprises have we that do not sometimes fail, and disappoint those engaged in them? Moral and religious enterprises are quite as successful as business and educational. But we shall not lose any of these societies; and all of them will be self-supporting and strong in five years, if we are faithful in our oversight of them, and prompt and generous in our assistance to them. And I have no doubt that, if we go steadily on, working and giving, trusting and praying, as we have in the last two years, we can easily double the number, and vastly increase the strength and influence of our societies in five years more; saving all we have now planted, and planting as many more.

The societies which we have formed in these States are at the most important centres of influence, — the largest and most rapidly growing towns, and points where there are important educational institutions. At Winona, in Minnesota, where Rev. H. P. Cutting has an earnest and vigorous church, the State Normal School is located. One of the most substantial and beautiful school buildings in this country, costing nearly one hundred thousand dollars, is being erected here by the State for the education of teachers; and hundreds of the young men and women of Minnesota will be brought together here, and to

some extent brought within the influence of liberal preaching. The Normal-school fund of Minnesota already amounts to over one million of dollars, and the income is to be devoted for the present to the support of this institution. What a magnificent opportunity here opens for the training of the teachers of a great and rapidly growing State! And what a grand field of influence for a liberal church such a place affords! In the State of Wisconsin, our Normal-school fund amounts already to upwards of seven hundred thousand dollars, and the income from it for this year is over fifty-seven thousand dollars. We are to have five normal schools, four of which are now located; two of them at places where we have established liberal churches. At Madison, where Rev. Mr. Kimball is working very earnestly and faithfully, in a noble spirit of self-sacrifice, we have our State University, yet in its infancy and feebleness, but ultimately to have a splendid endowment, and to rival its neighbor of Michigan at Ann Arbor. It is more broad and liberal, in one respect, than that, opening its privileges to male and female alike. How unjust it is that a State should do so much for the education of its young men, and nothing for the education of its young women! Wisconsin will have a better record than that.

And nearly all the societies we have established are at points of political and moral influence, where we shall be able to reach the educated and the educating mind of the State. We have not thrown our money away, or expended our labor on places of little importance; though I cannot understand how any money is lost which is expended in spreading the truths of Christianity before men, even if they are preached in the humblest school-house of the land. During the last year, we have made some effort to extend the circulation of our papers and the sale of our books in this State. I have received books, amounting in value to five hundred and seventy-five dollars, from the American Unitarian Association, and kept them on sale here and at various points in the interior. I have received from sales above two hundred dollars, and nearly an equal amount of books is now in the hands of missionaries and agents. We have also done something in extending the circulation of our papers, and distributing tracts. We have been

able to send preachers occasionally to new points for a few Sundays, — not with the expectation of founding societies, but with a view to the spread of our ideas into every town and village of the State, so that people everywhere may know something of our views and work.

I have thus given you a brief outline of what has been done within the bounds of this Local Conference during the last two years. It is not all due to the interest and aid of the Association. The Western Conference has been engaged in the same work, hand in hand with the Association. Together they have expended upwards of ten thousand dollars in this field in two years, four thousand dollars of which were for church buildings. The results, it is true, are nothing very startling or wonderful. Nobody can claim this. But they are encouraging, and show a good return for the money and care invested. Those who have contributed it have reason to believe their money has been well used. And if we will but follow it up with continued, patient, trustful labor and generosity, the harvest in this grand Northwest will be rich and abundant, in a higher type of education, philanthropy, and religion.

I have spoken of this portion of the West, and of the work of the Association here, because I have known more about it than in other sections. But what has been said concerning the work here applies to it in other places. We have been steadily gaining in numbers and influence. We have occupied many of the most important places in the West. We have sent our missionaries over a goodly portion of this great field, bearing our books, papers, and tracts. The work has been carried on quietly, but vigorously; and as much has been accomplished, with the means and the men at our disposal, as any reasonable man could expect. There have been mistakes and failures, and there always will be, in all enterprises, no matter how wise and faithful those may be who have charge of them. But the progress has been fair; and I think many of the gains are very important. The work that has been done, and is being done, at Ann Arbor alone, goes far towards remunerating us for all our expenditures in the West. If that is carried on for five years to come, as it has been in the last two, we shall draw from that in-

stitution alone as many students for the ministry as we are now getting from all other colleges in the country. To hold our hands, or tighten the strings of our purses in the least, would seem to be not only a terrible mistake, but a shame before men and a sin before God. The opportunity enlarges every day, and the means must not be suffered to grow less. A magnificent work is given us to do. How should we be straitened till it is accomplished!

Truly yours, C. A. STAPLES.

SOCIETY IN EXETER, N.H.

WE desire to make this Journal, so far as possible, a complete record for the public of the uses of the money intrusted to the Association; and, inasmuch as the account of the meetings of the Executive Committee gives only a bare summary of their appropriations, it may be proper in some cases, to explain more fully the circumstances which determined the vote.

At the last meeting, $3,000 were voted, with the conditions elsewhere recorded, to the society in Exeter, N.H. During the month previous to the same meeting, several applications for aid in building churches (the applications varying in amount from $500 to $5,000 each) were decided upon adversely in the sub-committees of the Board. They were, however, so interesting and apparently reasonable demands, that doubtless the applicants will find it hard to justify the refusal.

Aid was voted to Exeter in accordance with the policy of the Board chiefly to aid places which are centres of influence.

Phillips Exeter Academy presents an opportunity for influencing young men, such as is found in hardly any other town in the country. Twenty-nine students went from there last year to Harvard College, and nearly that proportion of the class entering at Cambridge go from Exeter every year. On the list of alumni of the Academy are about eighty of our Unitarian ministers; many of whom have been or are among the most prominent men in the denomination.

The charitable foundation of the school draws there a large

class of young men, who, somewhat late in life, form the determination to work their way to an education; so that the average of the students are more thoughtful and mature than in most preparatory institutions.

It is obvious how desirable it is that they should have some liberal religious influence. Now, the whole opportunity for this depends on the very small Unitarian society. They have, by great exertions and sacrifices, almost unaided from abroad, supported their worship; and have given seats, without any charge, to the students, about forty of whom have regularly attended, The society are now obliged to give up their former place of worship, and forced to build. They can only raise enough money to erect a small chapel, wholly inadequate to their needs. They are ready with our assistance, and with such aid as they hope to receive from the alumni of the school (a committee of whom are now making an appeal), to erect a building, such as shall be ample for the accommodation of the students, even if they must bear still a considerable burden of debt.

Besides the Academy, a young ladies' school has just been located in Exeter, with an endowment fund of $250,000, which will add to the opportunity. ED.

OUR PUBLICATIONS.

SINCE the adoption of our new policy in regard to the prices of our books, we have advertised our publications in several religious and secular papers. The result has already been very gratifying. Every day numerous letters are received, asking for our catalogue, or enclosing money for our books, which the exceeding cheapness of price puts within the means of those who value them most. The letters and orders are chiefly from ministers and laymen of other denominations, and from all parts of the country, and are often accompanied by words of encouragement and sympathy. At any rate, there is evidently a strong and widespread desire, among thinking people of other sects, to

become better acquainted with our views, and they welcome this new opportunity.

The following extract from a letter, enclosing ten dollars and an order for books, is an illustration of this correspondence: —

"While in Boston lately, I purchased several books at the Association Rooms; among others, 'The Service of Sorrow.' I am so pleased with it, that I thought to send a copy to some of my friends, 'Orthodox' (so called), in Vermont. I know it can do them no harm, and I hope it may do them some good. The great trouble, I think, is ignorance of what Unitarians think and preach and believe. They set up a sort of imaginary thing, call it Unitarianism, and battle with that."

The following, which came with a money order for books, is from a town in Ohio, where no Unitarian preaching has ever been held: —

"I desire much to get such tracts as will give a plain statement of the doctrines and teachings of the Unitarians, — such as the writings (in tract form) of Dr. Channing, Clarke, May, and others. I should add, there have been statements made here from the *pulpit* about the death of Dr. Channing, the teachings of their best men, that *some* of us know to be untrue. We would like to correct such statements, and propose to do so by circulation of tracts. Be assured we shall be glad to receive such tracts as you may think will best aid the cause of truth and right."

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Translation of Job, Ecclesiastes, and Canticles, with Introduction and Notes, chiefly explanatory. By GEORGE R. NOYES, D.D. Third edition. Boston: American Unitarian Association.

This volume is the last of the series of translations by Dr. Noyes, now presented to the public through the American Unitarian Association.

The work has been essentially changed by the author in this revision; so that, notwithstanding these translations have so long been recognized as among the most valuable contributions to theological literature, it comes with almost the freshness of a new publication.

In some respects, we regard the present volume the most valuable of the series. There is no other book of the Old Testament which has lost so much by the imperfect rendering of our common version as the Book of Job; and in no part of these translations is the benefit of Professor Noyes's labors so gratefully recognized by the unlearned reader, as where in Job this new rendering reveals the beauty and meaning of magnificent passages which had been obscure and unintelligible before.

We believe this volume will be the means of inducing many to read again connectedly as a whole this wonderful production, which offers not only some of the most sublime poetry which literature affords, but such deep philosophy and such profound religious experience. We cannot help remarking how thoroughly all its teachings, as finally wrought out in the discussions of Job and his friends and the answer of Deity, correspond with the views of Unitarians as contrasted with those of the Calvinistic sects.

The Books of Canticles and Ecclesiastes, which are also included in this volume, are prefaced with careful introductions, explaining the translator's view of the character and purpose of each.

The Notes in this volume are somewhat more copious than in the other volumes of the series.

This whole series of translations may be procured, either together or singly, on application, by letter or otherwise, to the Rooms of the American Unitarian Association. ED.

Our Mutual Friend. By CHARLES DICKENS. With original Illustrations by S. Eytinge, Jr. Boston: Ticknor & Fields.

Another of the Diamond-edition series.

NOTE.

SINCE the issue of our last Journal, we have been informed that the article there attributed to Hon. Edward Everett was originally published anonymously; and, though generally ascribed to Mr. Everett, its authorship was never avowed. We deem it due that this correction should be made. ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 11, 1867. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Hepworth, Livermore, Crosby, Denny, Sawyer, Shattuck, Fox, and Lowe.

The regular business of the meeting having been laid on the table, the Board proceeded to ballot for a Director, to fill the vacancy occasioned by the resignation of Mr. Weiss; the result being the election of Rev. Edmund B. Willson, of Salem.

The Committee on Publications reported that books had been granted, in response to applications received, to public libraries in East Wilton, Keene, and Dublin, N.H.; the library of the Unitarian Society in Whately, Mass.; the Liberal Christian Union, Brooklyn, N.Y.; and the Public School Library, St. Louis, Mo.

They also reported that an offer had been received from Messrs. Little, Brown, & Co., to sell to the Association, at a low price, the balance of editions of "Greenwood's Sermons," Norton's "Translation of the Gospels," and Norton's "Evidences," and recommended its acceptance.

The report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, all of which were adopted: —

1. $200 to the society in Dover, Mass., for the current year, to enable them to retain the services of Rev. George Proctor as their pastor, with the condition that he be released from his parish duty five Sundays during the year for missionary work, to be done under the direction of the Norfolk Conference and the New-England Committee of this Board.

2. $300 for missionary work in New Hampshire, to be done in connection with the New-Hampshire Unitarian Association; the plan contemplated being to supply the pulpits of the several ministers in that Conference, at such times as they might go out upon missionary service in the fields of labor marked out for each.

3. $3,000, with the usual conditions, to aid in building a

church in Exeter, N.H., to be paid whenever the sum of $2,000 should be raised for the same purpose among the Alumni of the Exeter Academy; and on the further condition that sufficient accommodation should always be provided, free of charge, for such students of the academy as might choose to attend.

4. $200 towards the salary of Rev. John Murray, as pastor of the society in Houlton, Me., for six months.

The Committee on the Southern States reported that an application had been received from the society in Washington, D.C., by which it appeared that they had invited Rev. Eli Fay to become their pastor, supposing that the vote of this Board, adopted a year ago, was still in force; whereas that appropriation was made with the condition that a pastor should be settled prior to Oct. 1, 1866. The Committee recommended that a new appropriation be made, which recommendation was adopted.

This Committee also announced the reception of reports from Miss Amy M. Bradley, concerning her work in Wilmington, N.C.; and of earnest appeals for the establishment of missions in Nashville and Knoxville, Tenn.

The Committte on the Western States submitted reports from Rev. William Bradley, Rev. T. D. Howard, Rev. M. G. Kimball, Rev. C. H. Brigham, and Rev. C. A. Staples.

The Committee on Foreign Missions submitted reports from Rev. C. H. A. Dall.

A Committee of three was appointed to make arrangements for the coming annual meeting.

The Board then adjourned to Monday, April 15.

INTELLIGENCE.

THE OHIO-VALLEY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES was organized at Louisville, Ky., on Friday, Feb. 22, the meeting continuing several days.

The following officers were chosen for the ensuing year: President, Hon. James Speed, Louisville, Ky.; Vice-Presidents, E. S. Throop, Cincinnati, Ohio, and Rev. George W. Hosmer,

D.D., President of Antioch College; Recording Secretary, Rev. David H. Clark, Evansville, Ind.; Corresponding Secretary, Rev. John H. Heywood, Louisville, Ky.: Treasurer, William S. Ward, Marietta, Ohio.

Sermons were preached by Rev. George W. Hosmer, D.D., and Rev. A. D. Mayo; and an Essay, on the new work opening in the South and South-west, was read by Major E. B. Whitman.

The following resolutions were adopted:—

1. That this Conference tenders its hearty sympathies to all Christian Churches within its boundaries, and desires to be on terms of religfous union for good works with all who labor to bring in Christ's kingdom of love to God and man.

2. That this Conference desires to be on terms of Christian working fellowship with all denominations and churches of our Liberal Christian faith in the valley of the Ohio, and cheerfully recognizes the eminent services especially of the Universalist and "Christian" bodies in this region.

3. That this Conference suggests the propriety of holding a grand Convention of all Liberal Christian Churches of the Ohio Valley in the city of Cincinnati, at some time during the coming autumn, for the interchange of ideas, the promotion of religious fellowship, and consultation on the best methods of advancing our common cause of the pure religion of Jesus Christ: and would indicate Rev. A. W. Bruce, of Columbus (Universalist); Rev. Austin Craig, of Yellow Springs ("Christian"); and Rev. G. W. Hosmer, President of Antioch College (Unitarian),— as a suitable committee to ascertain the practicability of such a meeting.

REV. FREDERIC HINCKLEY was installed as pastor of the Harrison-square Society, Dorchester, Mass., on Sunday evening, March 3. Selections from the Scriptures were read by Rev. Thomas J. Mumford, of the Third Religious Society, Dorchester; the installing prayer was offered by Rev. Nathaniel Hall, of the First Parish; and Mr. Hinckley preached the sermon.

THE SUFFOLK CONFERENCE held a public meeting on Sunday evening, March 10, at the Music Hall, Boston.

Addresses were made by Hon. John A. Andrew, President of the Conference; Rev. Charles Lowe, Secretary of the American Unitarian Association; Rev. Samuel K. Lothrop, D.D., Rev.

George H. Hepworth, Rev. Edward E. Hale, and Mr. Henry P. Kidder.

A resolution, offered by Mr. Wm. H. Baldwin, was unanimously adopted, pledging the churches of the Suffolk Conference to contribute $30,000 of the funds to be raised for the American Unitarian Association the present year.

Rev. John R. Effinger, formerly of the Methodist denomination, and pastor of the society in Washington, D.C., has accepted an invitation to take temporary charge of the society in Keokuk, Iowa.

The Suffolk Conference held its regular quarterly meeting in the vestry of the Hollis-street Church, Boston, on Monday afternoon, March 18. The Secretary, Rev. George L. Chaney, presented a report of the doings of the Conference since its organization; and other business was transacted.

Rev. Levi W. Ham has resigned the charge of the society in Rowe, Mass.

Rev. Charles B. Webster has accepted a call from the new Unitarian Society in Binghampton, N.Y.

ACKNOWLEDGMENTS.

1867.			
Feb. 19.	From	Dr. I. S. French, as an annual membership . .	$1.00
20.	„	Rev. J. H. Lovering, as an annual membership.	1.00
21.	„	Robert Mason, Jacksonville, Ill.	5.00
21.	„	Wm. Dyer and E. Norris, as annual memberships	2.00
27.	„	Miss E. S. Nash, as an annual membership . .	2.00
Mar. 1.	„	Rev. Fielder Israel and E. A. Wadleigh, as annual memberships	2.00
4.	„	Rev. E. C. L. Browne and Rev. W. T. Crapster, as annual memberships	2.00
4.	„	Rev. Dr. Putnam's Society, Roxbury, for Monthly Journals	20.00
7.	„	H. B. Williams, as an annual membership . .	1.00
11.	„	David Brown and H. W. Fuller, as annual memberships	2.00
12.	„	Mrs. Anna Richmond, Providence, R.I., to make herself a life member	30.00
13.	„	Rev. Stillman Barber, as an annual membership.	1.00
15.	„	Rev. Henry Blanchard, as an annual membership	1.00
16.	„	Thomas Phillips and Azar Harris, as annual memberships	2.00
20.	„	Society in Saco, Me.	50.00

THE

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EDITOR'S NOTES.

PREACHING IN THE BOSTON THEATRE.

THE officers of the Suffolk Conference have again had occasion to rejoice in the encouragement which has attended their efforts. They engaged the Boston Theatre, the largest auditorium in Boston, for a series of free Sunday-evening religious meetings. Already, as we write, five of these have been held, conducted by Rev. G. H. Hepworth, Rev. Dr. Putnam, and Rev. E. E. Hale. No exciting topics were announced. The discourses were to be simply the presentation, by Unitarian ministers, of lessons of Christian truth and life. Yet rarely has there been assembled in Boston a larger concourse of people than has come to attend these lectures on each successive night. On one of the evenings, twenty minutes before the hour of service, every standing-place was occupied; and the policeman at the door estimated that at least two thousand had already been turned away.

The value of this success does not chiefly consist in the opportunity it has opened for exerting a religious influence on the multitude who attend, but more in the encouragement which comes from it to our whole denominational

work. We have visited recently, or heard from, many places at a distance, and find that this demonstration of life and earnestness, at what is recognized as the centre of our body, has given wonderful encouragement and help wherever the report of it has gone. Somehow, there has been a feeling, that, in Boston, Unitarianism has passed through its period of enthusiasm, and is simply, in a quiet and sober way, to show its ripened fruits. Yet all know that no church can permanently endure and bear its fruits without an ever-fresh renewal of the enthusiasm and earnestness in which its vitality began. And so this assurance of life at the heart has quickened and given confidence to every portion of our body.

CONFERENCE AT NORTHUMBERLAND.

The second meeting of the "Conference of Unitarian and other Christian Churches in the Middle and Southern States" was held in Northumberland, Pa., April 10 and 11. The gathering, of course, was small, seeing that the nearest society belonging to the Conference was a hundred and forty miles away. Yet there were delegates from seven different societies, and from two places where no society has yet been formed; and the generous and refined hospitality of the friends in Northumberland, the lovely scenery, and the bright spring weather, all helped to make it a pleasant occasion. We were so unfortunate as to lose the opening sermon, by Dr. Furness. It was spoken of with great enthusiasm, and it will be published by the Conference. The business session began with reports from the various churches; and, together, they made a very interesting chapter of our ecclesiastical history.

Northumberland, the oldest, founded by Dr. Priestley, —justly enough, proud of its history and prestige, — re-

ported, through its earnest and devoted pastor, Rev. Aaron Porter, some increase during the year. But, besides his ministry there, Mr. Porter had performed missionary service in several places; and he reported, in some of them, very encouraging prospects.

Washington, through Captain John E. Mason, presented a very interesting report. He told how, at the close of the war, the society was utterly prostrate, — the church edifice leased to the Congregationalists, and all hopes for Unitarianism in the city apparently at an end; and then he detailed the story of its re-awakening and its progress, during the last eighteen months, till now every seat in the church is rented; and, not infrequently, even the aisles are filled with attentive hearers. The regular occupants of pews include several members of Congress and their families, and many of the most substantial residents of Washington; and a large number of young men, connected with the various Departments, whose hearty interest has been shown, not only by their attendance, but by active, organized work in the interests of our faith. The transient audience is composed chiefly of strangers from all parts of the country, many of them persons of influence, — some of whom perhaps listen for the first time in their lives to a Unitarian sermon. In connection with this, many interesting instances could be told to illustrate the peculiar importance of this society as a missionary post.

Baltimore was not represented by its pastor; and so, perhaps, the delegate present was more free to tell of the magnificent work which our brother Ware is doing. It is not merely in his immediate parish duties (though there his ministry has been a great success), but his influence has a wider range. He has set on foot various methods

of missionary activity. He has preached in halls in different parts of the city, and has a mission Sunday-school for poor children. He distributes very widely the publications of the Unitarian Association; and has, besides, organized a local publication society, which has issued tracts especially adapted to their immediate wants. Recently, they printed two of his discourses upon the sabbath question, which was then agitating the community. Moreover, Mr. Ware has taken an active share in all the important social, educational, philanthropic movements in the city and State; and, supported by many noble and liberal people in his society, has gained for himself and it a high position among the best forces of the community. He has been especially active in the education of the freedmen. It was pleasant afterwards, in going with him through the streets of Baltimore, to see, as an additional testimony to this part of his work, that he was often recognized by the colored men, and saluted as a friend.

Philadelphia had little to report of outward signs of growth and influence. The society is doing its own work in its own way. The pastor, beloved and admired by his people as few men are, exerts an influence upon them by his preaching and by his life; and has made himself felt in the city, especially by his noble philanthropy, and his firm advocacy of the right. But he utterly disbelieves in the ordinary methods of organized activity. To him, the parable of the leaven in the meal contains the whole theory of spiritual influence in its entire connection with individual responsibility and Christian work. And all this energy and missionary zeal and organized machinery, he considers only a kind of impatience, and an unwillingness to wait for the silent working of influences whose results will be seen in God's own time.

He seems to forget, that, taking his own illustration, in order for the leaven to work, somebody must first take pains to put it in the meal; that Christ himself set the example of organized effort, when he ranged his disciples, and sent them out, two by two, with definite plans; that the whole course of history, in connection with the great reforms and spiritual movements of the world, shows that God has always left even the holiest of causes to human instrumentalities, letting their success rest, just as that of any great enterprise, on the earnestness and intelligent method with which they are pursued; and that there is nothing anywhere to forbid, but every thing to encourage, the employment of the wisdom and ingenious agencies of the children of this world, by the children of the light.

We do not say this by way of criticizing that beautiful ministry of forty years, which is so rich an adornment of our denominational record. Were it only a matter of taste and temperament, we should not even allude to what seems its defect. It is only because its principle is urged as the true theory of the Church and of Christian influence, that we feel bound to say this word by way of protest. In our view, the Christian law of responsibility requires, not merely that our influence be good so far as it goes, but that it be as great as it is in our power to make it; and we offend, as stewards of God's trusts, if, in the efforts to advance his kingdom, we reject, as common or unclean, any agencies (provided they be not contrary to the right) which experience has shown to be effective.

Germantown reported, in a very modest way, through its pastor, a marvellous success. The society is less than two years old, and already has erected a church edifice, costing about thirty thousand dollars, and seating four

hundred people, with every prospect of being steadily filled; and, with all this great work of its own, it has, besides, contributed to the funds of our Association.

One thing which was incidentally told, in connection with the Germantown society, deserves mention, because carefulness in expenditure is as commendable in its way as liberality and earnestness. Not a dollar is paid for music, the choir being composed entirely of members of the society. There are some of our societies that are receiving aid from abroad, and yet pay considerable sums for this feature of their service.

From Vineland, N.J., we had a very encouraging report. That remarkable place has, in five years, been converted from an uninhabited wilderness into a vineyard, with a resident population of nine thousand. The society was started two years ago, and already numbers seventy-five families. They are of various shades of religious opinion, but thoroughly united in purpose, and full of zeal. They have already begun to build a church, and now need only a good pastor in order to make their success complete. The society seems to be largely composed of the New-England siftings of the community; and a stranger among them could hardly realize that he was not in one of our best Massachusetts country towns, were it not that they are all so enamoured of their new home, that they are continually comparing its mild and even climate with the raw, east winds they have left behind. The history of this movement is a good illustration of what energy and faith can do.

Wilmington, Del., is another illustration of the same thing. It is only a year since the first Unitarian preaching was held there; and now the society, though still small, is so established (with a pastor and members

thoroughly earnest and full of faith), that we may look upon its success as assured. They are shortly to begin the erection of a church. The importance of Wilmington, as a place of influence in connection with our faith, is very great; and the prospects of building up there, slowly but surely, a church that shall be a tower of strength to our cause, seem almost certain. A Universalist society has also been started in Wilmington; and, we believe, there is room and work for both.

Besides these established societies, the liberal element in Wilkesbarre and Scranton was represented by delegates from both those places, and encouraging statements were made concerning them; and Rev. Mr. Webster, who has been spending a few weeks in the service of the American Unitarian Association as a missionary in this region, gave a very interesting account of the opportunity he has found.

After these reports, there was a very interesting discussion of some important questions, and a careful consideration of practical work; and, on the last evening, Rev. Mr. Newell gave an admirable address. We have devoted our space, however, to the presentation of the reports, because we think the denomination now is especially interested in its own work; and we believe all will be glad to know the condition of our cause in this section, which is somewhat apart. Since the meeting in Northumberland, we have visited every society that was represented there, and have found these statements amply confirmed.

Everywhere are signs of encouragement and of awakening. One spirit of earnestness seems to pervade them all. We may, in the fullest sense, call it *one* spirit; for nothing is more apparent than the fact, that this un-

usual life that is so manifest in the different societies is a partaking, on the part of each, of the revived fervor and animation that has come over the denomination as a whole. In every place, no matter how retired on one hand or how independent on the other, there was an evident feeling of being a part of one body; and all knew and were stimulated by every item of encouragement in connection with any other part. In short, the best results of the organization that has been aimed at in our denomination seemed already fairly secured; while, at the same time, it was easy enough to see, by the great variety of differences marking the several societies, that there is little enough danger of losing, by any kind of organization, the individuality or independence of the churches. One other thing it may be proper to say in connection with the prosperity of our cause in this section. We have said that it is due in part to the general spirit of earnestness in our body of which it partakes, and that it thus illustrates the value of the co-operative tendency among us. It may be a matter of interest, especially just now when we are raising funds for another year's work of our Association, if we state how far it has been directly aided by our organized instrumentalities.

Of the societies named, four out of the seven have received important, if not essential, assistance from the American Unitarian Association. One half the salary of the minister at Northumberland the past year has been paid by the American Unitarian Association; the society, in consideration of such help, relinquishing him a stipulated portion of the time for missionary work. At Washington, the society resumed its services, after its period of suspension, only on promise of help from the Association; and now, for eighteen months, the entire care of provid-

ing preachers, and the cost of the supply, has rested with the Association; the society itself only entertaining the ministers during their stay, and defraying the incidental expenses of the church. At Vineland, the first movement towards forming a society was made in connection with this Association. For a considerable time, it was kept up, almost wholly, by our sending preachers at the cost of the Association; and the present purpose of building a church has been aided by us through a considerable loan. The Wilmington Society was fostered in a similar manner, and, without the aid of the Association, could hardly have been started. In the beginning, it was a mere experiment; and the individuals at whose solicitation we sent the preachers who helped in its establishment would hardly have ventured upon it (even if they had felt themselves able to support the expense), if they had not had some such body as our Association, on whose support it could rely in case the experiment should develop favorable prospects of success. Since the experimental period has passed, our Association, in conjunction with the society in Baltimore, has paid the largest part of the salary of the minister the first year, and has contributed towards the expense of the proposed church.

Besides this help to the societies, almost all the missionary work that has been done in the limits of this conference has been at the cost of the American Unitarian Association.

We mention this, as we have said, for no other purpose than to illustrate, by the facts in this single locality, what is the work and the opportunity of our association, as the missionary agency of the denomination. We wish that those who are now considering how much they shall give to the funds of the Association could only look for them-

selves at the service it has been enabled to render there. We believe the money expended is already being repaid by the influence and zeal of the societies aided; while, prospectively, it is hard to estimate the result of planting in that region, till now unused to liberal ideas, these churches of our faith.

INSPIRATION OF THE NEW TESTAMENT.

BY JAMES FREEMAN CLARKE.

SECT. 1. — *Question Stated.*

THE question we propose to ask is this: What reason have we for believing that the books of the New Testament (consisting of five histories, twenty-one letters, and one allegorical treatise on future events) were written by men who had received a special illumination from God? What reason is there for believing, that they were *not* written, like other books, by men of genius, industry, and reflection, in the natural exercise of these powers? If thus illuminated, what was the kind of illumination, and what its extent? And, lastly, what kind of authority do these writings possess in consequence? what is their relation to human reason, to Church authority, and to universal experience, — that is, shall we justify the views of the rationalist, the churchman, or the spiritualist?

This is the main question of inspiration, stated distinctly. It divides itself into three: *First*, Is there reason to believe that these Scriptures were composed *under any peculiar inspiration?* *Second*, What is its character and amount? *Third*, What should be its influence on the formation of our religious belief?

SECT. 2. — *Importance of the Question.*

This question is important, because high views of inspiration tend to produce bibliolatry (Coleridge), or a superstitious reverence for the letter of Scripture; and low views tend to weaken our interest in these writings as sources of positive religious truth. In the formation of opinions also, it is of especial importance to decide the degree of confidence to be placed in the declarations of these Scriptures. To decide what part is human and what divine; what part of these utterances came from the indwelling spirit of truth, and what part from the human limitations of the writers; and by what rule we can distinguish between the divine truth and the human error, ignorance, and prejudice, — this is of primary importance to us in the investigation of Christian truth. This question necessarily precedes all others. In determining the amount of evidence for or against any doctrine of belief or rule of action, we must know what weight to attach to such passages of Scripture as bear upon the doctrine or duty.

SECT. 3 — *State of Opinions concerning Inspiration.*

Upon few subjects of theology are opinions so fluctuating and uncertain as upon this. On one extreme stands the doctrine of inspiration maintained by Gaussen (translated by Edward N. Kirk, D.D.), who asserts that every word contained in the Bible was communicated by inspiration, and contains infallible truth. On the other extreme is the view (represented in this country by the author of the "Discourse of Matters pertaining to Religion"), that the writers of the New Testament were no otherwise inspired than good and wise men always are, and that

their writings are full of errors both of fact and principle. These two doctrines are definite and perfectly intelligible; and, adopting either, we have no difficulty in applying it. Adopt the first, and reason, conscience, observation, experience, must all yield to the letter of Scripture: adopt the second, and you may set aside as puerile, false, or wicked, any assertion or command of Scripture which does not suit your opinions, tastes, or prejudices.

But between these two doctrines there is a vast mass of floating opinion, difficult to define or fix. Some say, the "Bible is not a revelation, but the record of a revelation." Some say, "the thoughts were suggested, but not the words." Others contend for what they call an inspiration of superintendence; that is, the writers were watched, and restrained if they were going astray, — an inspiration like the warnings which Socrates received from his demon, who never told him what to do, but only checked him from doing wrong. Some say, "Parts of the Bible are inspired, others not, — Paul was not inspired to send for his cloak, nor David to curse his enemies." Others say, "There are degrees of inspiration: all parts are inspired, but some in a greater and some in a less degree." Bishop Marsh thinks a man may believe in the truth of the religion who does not believe in the inspiration of the record. Grotius says, "It was not necessary that the historical part of the Bible should be dictated by the Holy Spirit: it was only necessary that the writers should possess a good memory." Marsh thinks we should be gainers, if we considered the evangelists as not inspired at all; for then their testimony would be more valuable as witnesses: but the writers of the Epistles must have been inspired. Some Catholics have contended that the writers of some books were not inspired, but the Holy Spirit made these books Holy Scripture, *after they were*

written, by testifying (through the Church) that there is nothing false in them. Milman thinks that the inflexible love of truth of a true Christian would be a sufficient guarantee of his fidelity as a writer.

The extreme positions of those who contend for a plenary inspiration of every word, and of those who deny all peculiar inspiration, seem to be perfectly intelligible, definite, and clear; but untenable. The positions of those who stand between these points is often more reasonable, but vacillating, and not precise.

The source of this difficulty is twofold: first, in the *method of inquiry* usually pursued; second, in the absence of a precise idea of inspiration in its essential nature.

We will, then, first seek a better method of inquiry; and, second, seek a clear idea of the nature of inspiration.

Sect. 4. — *Method of Inquiry.*

The true inductive method of study is, first, to collect the facts; then, to see what theories will explain them. According to this method, we should ask, —

1st, What are the facts which show that the writers of the New Testament were inspired?

2d, What are the theories of the nature and extent of inspiration, which have been adopted to explain these facts? Are they satisfactory or defective? and, if so, how?

3d, Can a better theory be found?

But the usual method of inquiry has been quite different. Usually, it has been first assumed or argued that some particular kind of inspiration is necessary, in order that our faith should have a sufficient and a firm foundation. Then, the *necessity* of inspiration being established, a *theory* of inspiration is sought which should meet and

satisfy this necessity. Lastly, facts and arguments are sought to establish this theory.

No satisfactory result can be obtained by such a method of inquiry. With what candor or caution can we examine facts, while we believe the whole of Christian faith is in peril, if a certain theory is not established? To assume the truth of a theory on *a priori* grounds, and then look for facts to sustain it, is the sure way to introduce error and falsehood into any branch of knowledge.

The method of Gaussen is still more erroneous and objectionable. He begins by stating the theory of inspiration which he means to defend; namely, that of the plenary verbal inspiration of the whole Bible. He then proceeds to examine the usual objections to this doctrine; thirdly, to refute other theories of inspiration; fourthly, to inquire for the true place and office of sacred criticism; after this, he sums up all his views in the form of a catechism; and, finally, he proceeds to prove them. These proofs occupy about fifty pages at the close of the book, the three hundred previous pages having been devoted to stating his theory, and arguing against the theories of others. Therefore, Lord Bacon's criticism on Aristotle applies exactly to Gaussen: "He had already decided, without having properly consulted experience as the basis of his decisions and axioms; and, having so decided, he drags experiment along as a captive, constrained to accommodate herself to his decisions."

But, before proceeding to test the method which offers better prospects, we will briefly examine the history of the doctrine, which will form the subject of our next section.

SECT. 5. — *History of the Doctrine.*

Before examining a doctrine, it is well to place our minds in an unprejudiced state, by surveying the history of opinions concerning it. We thus command the whole field of inquiry, and lose the narrowness which belongs to those who have only heard one view maintained. When we see how many different forms a doctrine has taken, we cease to be blindly bound to one, and we are better prepared to accept that which shall commend itself as most according to the truth.

1. The ancient religions all taught a plenary inspiration of their prophets, and most of them had their sacred books. The Hindoos believe that the Vedas were given by Brahma; and, after having been preserved by oral tradition for a time, were written down by the wise Vyasa. The Zendavesta declares its substance to have been communicated to Zoroaster by Ormuzd. The Mohammedans maintain that the Koran was communicated to Mohammed, chapter by chapter, from Allah. The Jews believed their law to have been given by Jehovah, through the mediation of angels, to Moses. The Romans regarded with a profound reverence their Sibylline books; and, when they were consulted, the pontifex bowed to them, and did them reverence. The Greeks had no sacred books; but they referred the oracles to an inspiration of the gods, which put thoughts and words together into the mind of the priests. The notion of a plenary inspiration was, therefore, a familiar one to antiquity.

2. The Jews especially believed, not only in the plenary and verbal inspiration of their Scripture, but in the divinity of every letter and mark. Many are the statements in the Talmud to this effect.* For example,

* See Gfrörer, Jahrhundert des Heils.

we read that "the book of Deuteronomy came and prostrated itself before God, and said, 'O Lord of the Universe! in me you have written your law. Behold now, Solomon wishes to remove Yod (from Deut. xvii. 17, 'He shall not multiply wives') from me.' Jehovah answered, 'Solomon, and a thousand like him, shall perish; but a vowel shall not perish from thee.'" Jesus refers to these notions: "Not a jot or a tittle of the law shall pass, till all be fulfilled." (The "jot" or "iota" is the Hebrew *ayin*, the smallest letter of the alphabet; and the "tittle," or *keraia*, is the apex or corner of the letter, such, for instance, as distinguishes *Daleth* from *Resh*. So the Rabbins say, "If any one should change *Daleth* into *Resh*, in Deut. vi. 4, he would shake the universe." It would be changing the word *God* into the word *idol*.)

3. In accordance with these ideas, the Jews have always had a scrupulous care in transcribing their Scriptures. Butler, in his "Horæ Biblicæ," says, "It has been a constant rule with them, that any copy which is considered corrupt shall not be used, but be destroyed. A book is corrupt which wants *one letter*, or has *one too many*; which is written with any thing but ink, or written on parchment made of the skin of an unclean animal, or not purposely prepared for that use, or prepared by any but an Israelite, or on skins tied together by unclean skins. No word shall be written without a line first drawn on the parchment; no word written without being first orally pronounced; before writing the name of God, the pen shall be washed; no letter be joined to another; blank parchment shall be seen round each letter. If any of these rules are not observed, the whole book is corrupt, and must be destroyed.

4. Since the Jews, at the time of Jesus, entertained such a reverence for the letter of their Scriptures, it is no won-

der that a like feeling soon attached itself also to the New Testament. The oldest Church Fathers regarded it as inspired by the Divine Logos, even in the historical parts.* But then, the ante-Nicene Fathers extended this inspiration to heathen writers also.† Tertullian believed every edifying scripture, sacred or profane, to be inspired, reading the famous passage in Timothy, "All scripture, which is profitable for doctrine, &c., is given by inspiration."‡ Among the writings to which a more special inspiration was ascribed, were included the shepherd Hermas and the Sibylline oracles. The oldest writers perceived and felt the difficulty arising from the fact, that the evangelists did not appeal to the Holy Spirit as the source of their knowledge. In the first centuries, therefore, the tendency was strong toward a Platonic view of inspiration, in which the human activity is suppressed, and the writer becomes an unconscious instrument of God. And yet, very inconsistent and fluctuating views prevailed also, some of which leaned toward the opposite extreme of rationalism.

5. The writers of the middle ages continued to think thus variously concerning inspiration down to the Reformation. Hase, Wegscheider, and other writers, quote passages from Abelard and others, in which they speak with contempt of the doctrine of a verbal inspiration. Jerome considered the New Testament full of Hebraisms and solecisms in style. Erasmus, just before the Reformation, said of the writers of the Bible, "They were only men; they were ignorant of some things, they erred in others."

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* See the evidence in Strauss, "Christliche Glaubenslehre."

† See quotations in Hase, "Dogmatic," from Theoph. Clemens Alex. and Tertullian.

‡ De Cultu Femm. c. 8: "Legimus omnem scripturam ædificationi habilem divinitus inspirari."

6. Luther, a perfectly free mind, showed his independence here as in every thing else. The Scripture he loved as his own life; but he held to no extravagant theory of inspiration. His rule was simple: "To know if a book is inspired, see if it preaches Christ. That which does not, is *not* inspired, though Peter or Paul wrote it; that which does, *is* inspired, though written by Judas, Caiaphas, Pilate, or Herod."

Luther, it is well known, thought the later prophets copied from the earlier; thought some parts of the New Testament had a much higher value than other parts preferred John's Gospel to those of the Synoptics; called James's Epistle "a strawy" one, having more chaff than wheat; and said of one of Paul's arguments in Galatians (iv. 25), that it was "too weak to hold." But just so Jerome had said of another argument in the same epistle (iii. 16), that it had no force, "but yet was good enough for the foolish Galatians." And both Luther and Jerome would nevertheless sometimes argue in the manner of those who hold to the strongest view of plenary inspiration.

7. But, as the Protestant divines now relinquished tradition as a source of truth, and relied wholly on the Bible, it soon became orthodox to believe in the plenary, verbal, literal, and equal inspiration of every part of the canon. The history of the progress of opinions, from this period, becomes so very interesting and important that we shall continue it in our next section.

SECT. 6. — *Later History of the Doctrine.*

We have traced the history of the doctrine to the Reformation. We shall now see, that the inspiration of the Bible, in every word and letter, became a matter of life

and death with Protestant theologians. If we are saved by faith, and if faith means the belief of propositions, then we cannot be saved unless we certainly know what these propositions are. Thus far the Roman Church and the Protestant Church agree: they agree further in asserting the necessity of an external authority, an infallible guide, that we may know what to believe. This infallible guide the Roman Catholic possesses in his Church. The Protestant denies the infallibility of the Church. To him the only infallible guide possible is the Bible. It became inevitable, therefore, for Protestants to assert the infallibility of the Bible.

Protestant theologians, therefore, after Luther, taught that the writers of the Bible were (1) moved by the Holy Spirit to write (*impulsus ad scribendum*); that (2) the topics they were to communicate were given them by the Holy Spirit (*suggestio rerum*); and (3) that the words they chose were pointed out by a like inspiration (*suggestio verborum*). All was inspired, — words and things; history, geography, morality; what they knew before, and what they did not know. The apostolic writers and their assistants were even called "God's amanuenses," and "notaries or secretaries of the Holy Ghost." They said that God used them as tongues to speak with, pens to write with. God, then, is the only author of the Bible; and, if the different books correspond in style and expression to the circumstances of the writers, it is because the Holy Ghost has seen fit to choose such expressions as they themselves would have chosen, if left to themselves.

2. But it had been remarked long since, that all of the Old Testament was not written in pure Hebrew, nor all of the New Testament in pure Greek. Jerome had spoken of barbarisms and solecisms in the Bible; but, according to the new Protestant theory of verbal inspiration, this

would be accusing God of *choosing* barbarous and ungrammatical expressions. Nothing remained but to deny that there were any such, which was accordingly done. The most subtle distinctions and daring assertions were resorted to, and it was boldly denied that any such defects of style were to be found in the Bible.

3. This was not all. Words consist of letters; and, if words are inspired, the letters must be also inspired. But criticism had shown that the Hebrew points or vowels in the Old Testament were not nearly as old as the text, but were added by the Rabbins in later times. Therefore, it was argued, as the consonant is the body, and the vowel the soul, of the word, and the soul as well as body must have come from God, the vowel-points were also inspired; and some of the later symbols (or creeds) roundly declared that they were as old as the consonants.

4. But the dangers to be encountered from criticism were just commencing. Suppose the words were given by inspiration, letters and all, how do we know we have the original words? We have not the original MSS., but only copies of copies; who is to answer for the fidelity and accuracy of the copyist? In fact, the MSS. now extant were found on examination to differ greatly; and Mill, Wetstein, and others discovered tens and hundreds of thousands of variations in words and letters. The teachers of verbal inspiration, therefore, must do one of two things, — they must either assert that some one particular text (the received text for example) was preserved from error by a constant miracle; or the theory must be given up, and the want of infallibility admitted. But they did neither one nor the other, but denied the fact of there being any various readings, or any of consequence, and looked very angrily upon the critics for maintaining the contrary.

5. But criticism, investigation, inquiry, pursue their way, and cannot be checked by bold denials or loud clamors. There are difficulties in the way of the theory of verbal inspiration which cannot be overcome. The eighteenth century was given up to analysis, criticism, and denial; and, among other things, the assertions of the theologians of the seventeenth century were examined and denied. The doctrine of verbal inspiration was gradually but very generally relinquished; but no other theory took its place, and the whole state of opinion became vague and indefinite, as we have shown in a previous section.

As an example of this uncertainty, we may refer to Michaelis, who, in his Introduction to the New Testament (translated by Bishop Marsh), contends that the apostles are inspired, and what they wrote inspired too. "But," says he, "what shall we do with the books *not written by the apostles*, as the Gospels of Mark and Luke?

"I must confess I am unable to find a satisfactory proof of their inspiration; and the more I investigate the subject, and the oftener I compare their writings with those of Matthew and John, the greater are my doubts. In the third edition of this work, I delivered the arguments for and against their inspiration with a degree of uncertainty which side of the question I should prefer, though rather inclined to the affirmative. At present, though I shall deliver my sentiments with the same cautious uncertainty as before, I am strongly inclined to the negative."

So, while our salvation was made to depend on right opinions, and the holding right opinions depended on our having an infallible teacher in the Bible, the most learned theologians of the last century were quite uncertain whether two of the evangelists were inspired or not!

6. At the present time, as we have seen, a very great uncertainty prevails among Protestant theologians upon

this subject. In sermons and exhortations, the Bible is quoted in all its parts as the Word of God, but few define what they mean by this expression. Leading Orthodox theologians in Germany, as Neander and Twesten, decidedly reject the doctrine of verbal inspiration. In England and the United States, many follow Coleridge to the same conclusions.

SECT. 7. — *Proofs of a Special Inspiration.*

The question we have now reached, after our preliminary discussion, is this: "Is there any special or peculiar inspiration to be ascribed to the New-Testament writers? Do these books differ essentially from other products of human genius? What reason have we for thinking that they were more inspired than the writings of Plato, Seneca, Augustine, Zoroaster, or Confucius?"

Let us first define the term "inspiration."

1. We do not say that the writers of the New Testament were inspired *to write books*, but that those books were written by inspired men. It is the man who was inspired, and not the book. Nor is the man inspired as a writer, but as a man. The distinction betweeen revelation and inspiration is modern, and was first made since the Reformation; and is rejected by recent writers of standing, both Orthodox and Liberal.*

2. We do not say that the writers of the New Testament were infallible. Infallibility is one thing, inspiration is another. One may, indeed, be infallibly inspired,

* "Revelation and inspiration are, according to the Scripture, not essentially different. The school theory, therefore, which has prevailed since the seventeenth century, which arbitrarily distinguishes between them, is foreign from the Scripture views." — *Hahn, Lehr. des Christ. Glaub.*, § 24.

but one may also be inspired without being infallible. He may have truth of a higher order set before his mind in a supernatural manner; but in reducing it to thoughts, and reporting it in language, he may mix his own opinions and weaknesses with it.

3. We assert that one may become an *authority* without being infallible. He who has peculiar opportunities of knowledge becomes an authority to others. A traveller from China is an authority (in matters relating to China) to those who have not been there, though no one deems him infallible. Yet wiser men than himself defer to his statements because he has been where they have not been. We may assert that the writers of the New Testament have been where we have not been. We may say that they were placed by an inward influence on a higher plane of insight, so as to see spiritual facts and laws which we do not see.

4. Not that they tell us things never told before. Their statements are as old as truth, as old as humanity. They tell us what has been guessed at, suspected, hoped, and believed, by thousands. But what others have *thought*, they have *seen;* what others report as opinions, they report as facts; what others give as their thoughts, they give as their testimony. They have not opined these things, but have seen and heard them.

5. The evidence of this is to be found, first, in their writings. Taking the undoubted writings of Paul and the other apostles, and neglecting, for the present, the Gospels, we notice that —

6. The *height* and *depth* of their insight indicates a peculiar inspiration. We give a single example, taken at random. When Socrates was condemned to die, a friend said, "What I mourn for, Socrates, is the injustice with which they treat you." — "What!" said Socrates, "would you prefer that I should suffer justly?"

Peter says, in his first Epistle, "It is better, if the will of God be so, that ye suffer for well-doing, rather than for evil doing." — "If ye suffer for righteousness' sake, happy are ye."

We have here the same noble thought uttered by Socrates and by Peter. But Socrates was a man of genius, royally endowed by nature: such as appears only once in many thousand years. Peter was not a man of genius; for we see no evidence of any peculiar natural endowment in him, or in James and John, before the resurrection. Nor do great geniuses go in groups, to be gathered, two or three at a time, out of a crowd of Galilean fishermen. The proof of inspiration is not that these writers say better things than had ever been said before, but *that these unlettered men, rude in intellect and of poor endowment, should be all so changed, by some influence, as that their familiar and extemporaneous speech and writing should abound with the same lofty sentiments and profound thoughts which have been admired and preserved for thousands of years, when uttered in rare moments by the select geniuses of the earth.*

7. The *living harmony of their opinions* indicates a peculiar inspiration.

By studying the ideas and opinions of these writers, we shall see that they have an organic relation to each other. Their minds are penetrated, through and through, by the actual truth; and all their thoughts are polarized by it. In most men we find inconsistency and incoherence. The grasp of thought breaks down somewhere; and some of their opinions are accidental or hereditary, having no binding coherence with the rest. But, in the minds of these writers, all opinions have a moral significance, a relation to central truths. This indicates an interior, organizing principle of life, out of which their thoughts grow. This

coherence cannot in their case come from philosophic reflection, for of this there is no trace: it must come, then, from a living insight; that is, an inspiration.*

8. But it sometimes happens, that narrow men (men of one idea, as we call them) are comparatively consistent in their opinions: they see but one side of truth, and therefore can easily bring all their thoughts into harmony with it. But the New-Testament writers are remarkable for the width of their view, for the range of their thought. They recognize fully all the antagonist facts of the spiritual life. They give both sides of every question. They teach human freedom and divine providence; they teach that salvation is a gift and a reward; they recognize the truths in monotheism and in pantheism, in naturalism and supernaturalism. This breadth of view, which causes their writings to be appealed to by all sects and parties, and to furnish arguments to all schools of thinkers, is a manifest proof that they stood at the centre of spiritual life and light, whence these rays of truth issue in opposite directions.

9. It would confirm our conviction of the fact of their special inspiration, were we to compare the writings of the New Testament with other sacred books, as the writings of Confucius and Mencius, with the Vedas and Puranas, with the Zendavesta and the Koran. The peculiarity of the New Testament would then appear to be a greater clearness, sweep, and depth of insight, but especially a more practical, solid, and substantial character of knowledge.

10. Looking now to see what account these writings themselves give of the inspiration of their writers, we find

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* To show the truth of the statements in this and the previous paragraphs, many pages would be necessary. But in this direction, we are persuaded, lies the strongest proof of inspiration.

it nowhere asserted that they were inspired to write, but everywhere that they, like all their fellow-disciples, were inspired men.

(*a*) Jesus announces the Holy Spirit which he is to send to lead his disciples into all truth, in John xiv., xv., and xvi.

(*b*) In Acts ii., and elsewhere, we have an account of the coming of the Holy Spirit on the day of Pentecost, and of the coming of the same spirit upon all who were baptized, and became Christians.

(*c*) In the Epistles, it is everywhere asserted and assumed, that the whole body of Christians are inspired by the Holy Spirit.

11. The objections urged against this view are mostly against an inspiration of infallibility. It is said that these writers contradict each other in unessential particulars, — that they were ignorant of some things, and mistaken as to others. All this may be, and yet not disprove our assertion, that they possessed a peculiar inspiration, not resulting from natural genius, but from a special divine influence, which placed them on a higher plane of insight, and enabled them to become authorities on matters of religious truth to men wiser than themselves in other respects.

12. In concluding this part of the argument, we say, that, if with the aid of these hints we study the New-Testament writings, we shall find in them a fulness of thought, and be convinced that the Spirit of the Lord has given them a marvellous liberty, fidelity, and insight. And we shall listen to them as to those who have been where we have not been, and seen what we have not seen; and so possess an authority over our wills, which yet is quite different from infallibility.

[To be continued.]

CHRIST, THE SON OF MAN.

BY W. G. ELIOT, D.D.

"I have not spoken of myself; but the Father that sent me, he gave me a commandment, what I should say, and what I should speak."—JOHN xii. 50.

IN my last discourse, we considered Christ's "record of himself," to prove that he claimed the dignity and authority requisite for the office he came to fulfil, in the redemption of the world from sin, and to make known the heavenly Father. It was an easy task, for the Gospels are full of such testimony; and the strength of his expressions is so great, that we do not wonder at their having been interpreted to mean more than was intended by himself. It is always the tendency, in every new religion or philosophy, for the disciples to magnify their master, so as to reflect glory both upon his work and their own. Probably, no instance can be given of an opposite tendency, in the whole history of philosophies and religions, since the world began. Accordingly, we find, in the early preaching of the Apostles, that they were almost at a loss how to express their love and veneration for him whom they had followed for the redemption of Israel. A careful examination of their words would, however, show that they never forgot the difference between the Father and the Son, between the Ambassador and the Sovereign who sends him, between the Mediator who effects the reconciliation, and the infinite Law-giver who establishes the terms of acceptance. In subsequent

ages, this manifest distinction was gradually lost; but it required three full centuries and more to bring the creed of Christendom to its denial. The progress of change may be clearly marked in ecclesiastical history, step by step, from the confession made by Peter and his brethren,— "Thou art the Christ, the Son of the living God,"— to that most wonderful of all human compositions, written in the fifth century, called the Athanasian Creed. Such historical inquiries, however, are difficult and cumbersome. The language of the Apostles themselves, in their letters to the churches, is sometimes indefinite, and frequently hard of interpretation.

We must return, therefore, to Christ himself, as the best, if not the only sure, source of knowledge. The more desirous we are of doing him honor, the more confidently must we rest our faith, at last, upon his own words. We appeal to them therefore, again, in this second part of our argument, as the final and conclusive authority. If he declared a limitation of his nature and attributes, no articles of faith nor ecclesiastical authority, nor ingenuity of argument, can justify us in asserting that such limitation does not exist.

In the first place, we refer to the general tone of Christ's words and intercourse with his disciples to prove the limitations of his nature and authority, in the same manner as we referred to them to prove their elevation and extent. Negatively speaking, this argument is very strong. Try to imagine what would have been the tone and demeanor of one who was conscious of being, in some sense or other, the Infinite God; of one who spoke by his own independent authority, and who possessed, in himself, the attributes of self-existence, omnipresence, and almighty power. I think that your familiarity with the Gospels will show you, at once, how different it would have been from what we

actually read concerning Jesus of Nazareth. Certainly, his disciples, even those nearest to him, did not understand him as asserting the claim of equality with the Father. He was their friend, their kinsman, whom they gradually learned to recognize as the Messiah promised to Israel, and to whom the higher title, "Son of the Living God," could be justly given. But they questioned him with perfect freedom, expostulated with him, and once, at least, rebuked him. One of them betrayed him; all of them forsook him; and, when he was put to death, they thought it was an end of all, and that the hope of Israel was extinguished. They came to embalm his body, and refused to believe the fact of his resurrection until proved to them beyond their power of denial. How can we account for this, if his general intercourse with them, or his words concerning himself, had been those of one claiming for himself the attributes of deity?

But the argument does not rest upon this negative view. If we carefully examine Christ's language, and accompany him in the Gospel history, as he went from place to place, going about to do good, speaking the words of truth, giving the promises of eternal life, the most striking feature in the whole will be his habitual reference of every thing to God the Father. His humility and piety are as remarkable as his tone of authority, and the two traits are inseparable from each other. In his miracles, he appealed to the power of God, as that by which alone he was able to work (John v. 19, 30). He claimed to be heard and believed, because the words that he spoke were not his own, but the Father's who sent him (John vii. 16). His language and conduct were those of an ambassador, who came, not to do his own will, but the will of the Father in heaven. The highest title that he claimed, or permitted to be used concerning him, was "The Son of God;" a title which in

itself clearly implies derivation and dependence, and as clearly is inconsistent with self-existence. In several instances, he distinctly denies the attributes of deity: "Why callest thou me good? there is none good but one, that is God" (Matt. xix. 17; Mark x. 18). "To sit at my right hand and at my left is not mine to give; but it shall be given to those for whom it is prepared of my Father in heaven" (Matt. xx. 23). "Of that day and hour knoweth no man; no, not the angels of heaven, nor the Son, but the Father" (Mark xiii. 32; Matt. xxiv. 36). Such language may be consistent with very high exaltation; but, if it does not declare limitation and dependence, no words could possibly do so.

There is one fact, however, which pervades the whole life of Jesus, which is to me more forcible than any words could be. I mean the fact that he lived a life of prayer and thanksgiving. He spent whole nights in prayer, and looked up to God, as he taught us to look up, in all times of trial and difficulty. Not only in the beginning of his ministry, but throughout its continuance and at its close, in the Garden of Gethsemane and upon the Cross, he prayed to God as one who absolutely depended upon him, and gave thanks to God for whatever he received or was able to accomplish. (See Heb. v. 7, 8, 9.) How can we reconcile this fact, which no one will deny, with the assertion made by a part of the Christian Church, but never made by Christ himself, of absolute equality with the Father? If in any sense, and by whatever mystery of union, the Divine power was inherent in himself, how would prayer and thanksgiving have been possible? Or should we not be obliged to regard it, as some have done, as an outward show for the sake of the example? It would have been only the seeming of prayer, a self-communion, and not that which it evidently was, the outpouring of his

whole soul, the expression of absolute self-consecration to the Almighty God. "If it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt" (Matt. xxvi. 39). "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46). "Father, into thy hands I commend my spirit" (Luke xxiii. 46).

I ask you to observe the peculiar force of this argument, and that it cannot be fairly met by the theory of a double nature in Christ, according to which he was both God and man. For prayer is the most interior of all spiritual experience, and is of necessity addressed to one higher than him who prays. To suppose a twofold consciousness in Christ, one conscious mind *praying* to the other, while the two are indissolubly connected with each other to constitute one person, would be to use language which both Trinitarian and Unitarian disavow, and which is so obscure that no intelligent thought of prayer would remain. He who prays truly and heartily, as Christ evidently prayed, declares the limitation of his whole nature, and the absolute supremacy of the Most High. I desire to treat the opinions of all persons with respect; and we know that some things which seem absurd to us are credible to others, because they see them at a different point of view, so that, perhaps using the same words, they mean a different thing: but I must frankly say, that I cannot comprehend how any one, who believes that Jesus Christ really prayed to God for strength and gave thanks to God for support, can also believe, in any intelligible sense of the words, that Jesus Christ was himself God, self-existent in being, independent in power.

It is not that we object to the word "mystery," or to the idea conveyed by it. To deny the fact of mystery, infinite and inscrutable, would be to stultify one's self. Human arrogance and folly can scarcely go so far. Mystery is the

law and condition of our lives. It is the infinite space which everywhere surrounds us. It is the eternity in which we live. It is the omnipresent power which sustains and directs us, while our conscious freedom is still uncontrolled. Mystery is but another word to express the fact of our ignorance and the limitations of our being. The little that we know is barely enough to indicate the infinity of knowledge and truth beyond us. "It is as high as heaven, what canst thou know? deeper than hell, what canst thou do?" The sphere of our knowledge is very small, compared with that in which faith alone must be our guide.

But we must not deceive ourselves with words. The acknowledgment of mystery does not imply belief in contradictions. If two propositions are contradictory in terms, we may perceive the contradiction, although there may remain a great deal, in the given case, of which we know nothing. If, under the name of mystery, you tell me that two parallel lines, sufficiently produced, will meet and ultimately coincide, or that a part is equal to the whole, you tell me that which is no mystery, and which we require very little knowledge to refute. It is manifestly untrue. And so, in religious inquiry, there are axioms of faith of which we may be just as sure as if we knew every thing. We cannot define the nature of God, nor can we define the nature of Jesus Christ; but if we believe that Christ is a conscious, intelligent, spiritual being, who, according to his own words, derived his being and authority from God, and habitually looked to God the Father, both in prayer and thanksgiving, as the source of all strength and life, we cannot consistently, at the same time, believe that God and Christ are the same being, or that, being different, they are equal to each other. Still less can we assert equality and identity, and the relation of depen-

dence, at one and the same time. The word "mystery" does not cover such inconsistencies of thought. For my own part, in the attempt to reconcile them, I either lose the idea of God in that of Jesus Christ, or the idea of Christ in that of God. But the Bible requires no such confusion of thought; and we prefer to rest in the words of Christ himself: "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3); words which were uttered in prayer, at a time when his earthly ministry was almost finished.

We have already alluded to the usual method of avoiding the argument now presented. A twofold nature is claimed for Jesus Christ, by which he was perfect God and perfect man at the same time. But there are two reasons why this answer fails, even if we are able to attach an intelligible meaning to it. In the first place, it is not asserted that Jesus had a double consciousness; for, on the contrary, unity of person and of consciousness is claimed for him. He must have spoken, therefore, and thought and acted at each particular time, as an individual. When he said "I" and "me," he must have meant *himself*, as he actually was when speaking, in his whole being. He was so understood and gave no intimation whatever of meaning any thing else. To assert that he spoke sometimes in one nature and sometimes in another, without giving intimation how he was to be understood; and, still more, that, in the same conversations, he alternated from one to the other, without explanation, — would be equivalent to asserting that we cannot understand him at all. The supposition is inconsistent with the plainness, simplicity, and truthfulness of Christ's words; and no teacher of religious truth would consent to such a rule of equivocal and ambiguous instruction. When Jesus said, "My Father is greater than I" (John xiv. 28); and again, "I ascend to my

Father and your Father, to my God and your God" (John xx. 17); and again, "I can do nothing of myself" (John v. 30), — which was his common method of speaking, — there is but one fair and just mode of interpretation. We have no right to interpret the Bible by rules of criticism which would change any other book into prevarication and falsehood.

For another reason, the theory of a double nature fails in its purpose. Taking Christ's own language as our guide, the passages in which he claims the highest and most mysterious exaltation, and which therefore must refer to his highest nature, whatever it may be, are the same in which he most distinctly asserts the limitation both of authority and being. For example, the words, "No man knoweth the Son but the Father, and no man knoweth the Father but the Son" (Matt. xi. 27), — indicate an intimacy and exclusiveness of communion greater perhaps than anywhere else expressed. But they are immediately preceded by the words, "All things are delivered unto me of my Father," and by thanksgiving to God, by whom this elevation, however great, had been conferred: "I thank thee, O Father! Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes." He speaks of the glory in which he was to come, as "the glory of his Father." In the judgment scene, when he represents himself as the King, he says, "Come, ye blessed of my Father" (Matt. xxv. 34). When asserting his power to overthrow his enemies, he said, "Think ye not that I could pray to my Father, and he would give me twelve legions of angels?" (Matt. xxvi. 53). Before the judgment-seat of Pilate, when asserting his own future triumph, he still speaks of delegated authority: "The Son of man shall sit on the right hand of power" (Matt. xxvi. 64). When he said, "All

power is given to me in heaven and in earth" (Matt. xxviii. 18), the words contain their own limitation, in the word "given," which implies a superior from whom the power is received, and makes it consistent with the special limitations of authority and power elsewhere expressed by Jesus himself. When Jesus said, "Glorify thou me with thine own self, with the glory which I had with thee before the world was" (John xvii. 5), we must not forget that they are words of prayer to God the Father.

I confidently challenge the Bible student to adduce a single passage of Scripture, where Christ speaks of himself in this exalted tone of authority and divine communion, in which he does not with equal distinctness declare that he spoke and worked and lived by the will and power of him whom he uniformly declared to be the only true God, the infinite and almighty Father.

But even if there were exceptions, and if we found general declarations of authority or power without limitation expressed at the same time, they would give us no embarrassment; for this is the peculiar force of the argument we are now using, that a particular negation, at any one time, has the effect of limiting all general expressions upon the same subject. Thus, if I were to say that a dictator has absolute control of all the affairs of the nation, and were to repeat the assertion a hundred times, with ever so strong language, but were to introduce a single sentence declaring that he has no control over religious affairs or over the domestic relations of society, that one expression of limitation would cover the whole ground, and modify the whole statement. It would be no longer an absolute dictatorship, but one with limited powers.

Again, although no such special limitation was directly spoken of, it might be as clearly and distinctly expressed by reference to a higher authority, as that under which all

the power possessed is exercised. Thus, if we should speak of a dictatorship established by the people, with absolute powers, it would not be understood as independent of the authority by which created; but, on the contrary, as restrained, and subject to discontinuanee by the same power which established it. If that responsibility and ultimate obedience were denied, the dictatorship would become a usurpation, and the republic would be destroyed. However unlimited within a certain range of action, the higher authority still remains and must be acknowledged; and its acknowledgment is in itself the clearest expression of limitation and dependence. No statement of delegated powers can convey the force of independent supremacy.

You will perceive how closely this bears upon the subject in hand. Christ always refers directly to God the Father as the source of all his authority. He claimed to be heard and obeyed, because he spake what he had been commanded to speak, — as when he said, "The Father judgeth no man, but hath committed all judgment to the Son" (John v. 22). And again, when he claimed the power of raising the dead, in one of the most remarkable passages of the Bible, he says, "For, as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man" (John v. 26, 27). Is it not strange that this same language is quoted to prove the self-existence of Christ? If he has "life in himself," it is argued, and if, as said just before, "he giveth life to whom he will," does not that imply self-existence and independent power? not observing, apparently, that the same sentence declares the source both of the power and the life, and the reason for their being given. "The Father hath given to the Son to have life in himself" is a denial of self-existence, not its assertion. "The Father

hath given him authority to execute judgment" is a denial of independent power, however great that power may be. Accordingly, we find, in the same conversation, and only two verses later, the following sentence: "I can of mine own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me" (John v. 30).

We contend that there is no passage in the Scripture where Christ claims higher exaltation, both of nature and of office, than in this which we have now considered, in which we find such clear and unequivocal declaration of *derived* existence and *limited* authority. If such language, under such circumstances, can be set aside, I do not see how it would have been possible for Christ to have guarded himself from misconstruction. If those words do not express limitation and dependence, then no words whatever could have done it.

Let me remind you that I am arguing only to a single point; namely, the fact of limitation. We are not speaking of degrees of exaltation, nor denying any thing short of the Infinite and Supreme. That would be a matter of subsequent inquiry, comparatively insignificant in importance. However exalted the nature and authority of Christ, so long as the fact of derivation and dependence is admitted, as he himself declared it, the difference between finite and infinite remains, with the absolute supremacy of the Father, whom he made known to us as "the only true God." Such is evidently the argument of the Apostle Paul, whose language concerning Christ is often misunderstood. In the midst of his most glowing language, speaking of Christ's kingdom, "when he shall have put down all rule and all authority and power," he adds these final and conclusive words: "But when he saith all things are put under him, it is manifest that He is excepted, which did

put all things under him; and when all things shall be subdued under him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all" (1 Cor. xv. 28).

We conclude, therefore, that Jesus did not assert for himself the supremacy of nature and attributes which subsequent times asserted for him, but that he distinctly and uniformly declared the fact of derivation, of limitation, of dependence. He was the Son of God, and declared to be so, with power to make known the will of God, to manifest the character of God, to reconcile the world to God; but in all he was the messenger of God's love, who came forth from the Father to do and to speak whatever his Father commanded him. They are his own words, and we can find no authority for going beyond them. We prove our allegiance to Christ himself by thus receiving him. We stand up for Jesus by refusing to add any thing to his testimony. We honor the Son as we honor the Father, by accepting the words of Christ concerning the Father and concerning himself. We repeat them, and would write them all over our Church and upon the living tablets of our hearts: "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."

CREEDS AND COVENANTS.

Our Pilgrim Fathers, true to their principles of religious liberty; true to the parting charge of their pastor when they embarked from Holland, that they should watch for the new light which was yet to break from God's word,—associated themselves into churches, not upon the basis of creeds, but of covenants. I have a copy of the covenant of the first church in Plymouth, the church of the "Mayflower;" and it is such that we could heartily adopt it as our own. Our church, which was gathered here one hundred and sixteen years ago, was organized on the same basis. We still wish to hold to their ancient freedom of opinion: we would cast not a single barrier in the way of the earnest inquirer. It is true, we unite upon profession of faith in Christ. This is, of course, essential. Ours is a religious society, whose basis is not the Koran or the Zendavesta, but the gospel of Christ. It is a Christian society. Further than that, we would not define our opinions. We have no purpose of fencing ourselves in; imprisoning our souls within the damp, ancient walls of creeds, whence we can only look out on the sunshine of God's truth fearfully, lest we may see too much from the grated windows. We bind ourselves to no dogma; we put no shackles upon freedom of thought. We are Christians, it is true; but we may be Unitarians, Calvinists, Methodists, or Universalists, in our minor doctrines, and yet, under all these varying forms of belief, have the "unity of the spirit in the bonds of peace." Though differing widely in our intellectual belief, as I know we do, we yet are willing together, as a band of brothers, to pursue what is of more value than any dogma, and exists in the earnest spirit under every creed, the Christian life. God be thanked that men can no more fence into their enclosures the Christian spirit, than they can the free air and the sunshine of heaven. — *Samuel Abbott Smith.*

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

THE annual meeting of the American Unitarian Association will be held on Tuesday, May 28. The following plan is proposed by the Committee of Arrangements : —

The business meeting will be at Hollis-street Church, at nine o'clock, A.M. At this meeting, the usual reports will be presented ; the officers for the ensuing year will be chosen ; the amendments to the constitution, proposed last year by Rev. Dr. Stebbins, will be acted on ; and any other business attended to that may properly come before the Association.

After this there will be a free discussion of topics to be introduced by the Report of the Executive Committee, or of any other topics that may be presented ; and it is hoped that the opportunity thus offered, for considering vital interests of the denomination, will insure an earnest and profitable meeting. It is hoped that a large gathering may attend. On the evening of the same day, the meeting of the Association will be continued in the Music Hall, where addresses may be expected from various speakers.

This arrangement has been made by agreement with the Committee on the Festival, who have deferred that occasion to Thursday.

We print, for the information of the members of the Association, the proposed amendments, which are to be acted on Tuesday morning : —

PROPOSED AMENDMENTS IN THE BY-LAWS OF THE AMERICAN UNITARIAN ASSOCIATION.

ARTICLE 3. — The administration of the affairs of the corporation shall be in the hands of an Executive Committee, con-

sisting of eighteen members, six of whom, at least, shall be laymen, to be chosen by ballot at the annual meeting; and shall hold their offices for three years, or till others be chosen in their stead: *provided*, that, after the first election of the committee (1867), the members thereof shall be divided into three divisions, of six members each, by casting lots, the divisions to serve one, two, and three years respectively, as the lot shall decide; and thereafter only one third, or six members of the Executive Committee, shall be chosen annually.

ARTICLE 4. — It shall be the duty of the Executive Committee, at the first meeting of the Board, after the annual meeting of the corporation, to choose a president, two vice-presidents, a secretary, when judged necessary, an assistant-secretary, and a treasurer, who shall be *ex officio* members of the Executive Committee. This committee shall meet at least once in each month, six constituting a quorum; and shall have charge of all the business interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number (the appointee to hold office until the next meeting of the Association); and to call special meetings of the corporation, whenever they shall deem it necessary or expedient.

ARTICLE 5. — [After the words "sphere of its influence" go on thus: —] and the assistant-secretary shall render such service as shall be specified by the Executive Committee. The salaries of the secretaries shall be determined annually, by a majority vote of all the members of the Executive Committee, the secretaries not voting.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

American Leaves: Notes of Thought and Life. By SAMUEL OSGOOD. New York: Harper & Brothers.

This volume is chiefly made up of articles contributed by Dr. Osgood to "Harper's Monthly;" and our first impression,

on reading them, is that of satisfaction that such articles, so full of solid truth and earnest teaching, can meet the want and please the taste that is aimed at by a popular magazine. It speaks well for the average sentiment of our people. The subjects are varied, but all of them truly practical, and well chosen for conveying the lessons best suited to American life. The style is fresh and attractive; and the wise suggestions are set off and enforced by vigorous argument and copious illlustration, so as to insure the interest of the reader.

We are glad to announce, that, in response to the request of some persons who believed that they would do much good if widely circulated, two of the chapters — those on "American Boys" and "American Girls" — have been printed separately, and are on sale at the Rooms of the American Unitarian Association.

The volume itself may also be procured at these rooms. — ED.

Dickens's Works: David Copperfield. Boston: Ticknor & Fields.

To our mind, this is the most satisfactory of the series. The illustrations are capital.

Ecce Deus. Boston: Roberts Brothers. For sale by H. B. Fuller.

It was a hazardous thing for the author of this volume to adopt, for its title, one which connects it with a book so remarkable as "Ecce Homo." It both challenges comparison with that, and, at the same time, excites a prejudice in the public mind, as being a device to obtain readers through the influence of another's reputation. As compared with "Ecce Homo," the book is poor; it lacks the clearness of statement, delicacy of thought, and purity of tone, which so marked that volume. It avows and supports, by very flimsy argument, in the first few chapters, the most untenable theory of the nature of Christ, and is, throughout, superficial and crude. But it is by no means wanting in ability or in attractiveness. It has many bright suggestions, and bears evidence of considerable acquaintance with the best liberal thought. ED.

God's Word Written. By Rev. EDWARD GARBETT, M.A. Boston: American Tract Society.

This is a full and careful statement and defence of the Orthodox doctrine of Inspiration. It was originally published by the London Religious Tract Society, and is now republished by the American Tract Society. It is very useful to have so recent a statement thus indorsed, as a standard for judging the present views of the Orthodox church on this important sub-

ject. This volume, taken together with the little treatise on the same subject, of which a portion is given in the present number of this Journal, will afford the inquirer ample means of understanding both sides. ED.

Back-Bone. Photographed from "the Scalpel." By EDWARD H. DIXON, M.D. New York: Robert M. De Witt. Sold in Boston by Lee & Shepard.

A series of essays on subjects connected with a physician's experience; bright and varied, though somewhat marred by egotism and extravagance. ED.

Sermons. By E. B. Hall, D.D. With a brief memoir. Boston: W. V. Spencer.

This volume comes just as the Journal goes to press, and we can only express our cordial welcome, sure that we shall derive from it rich satisfaction and edification. ED.

The Little Barefoot. By BERTHOLD AUERBACH. Translated by Eliza Buckminster Lee. Illustrated. Boston: H. B. Fuller & Co.

A delightful book; not specially for the young, as we thought when we took it up, but for any who enjoy well-drawn characters, and a story beautifully told. ED.

NOTE.

IN the last number of the "Journal," in a notice of the meeting in Nashua, we called it a meeting of the "New-Hampshire Local Conference." There is, as yet, no such body. The meeting was of the officers of the "New-Hampshire Unitarian Association."

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 15, 1867. — Present, Messrs. Palfrey, Kidder, Smith, Fay, Livermore, Crosby, and Fox.

The Committee on Publications presented a report, which

stated that books had been granted, in response to applications received, to the Athenæum Library Association, Minneapolis, Minn., and the Parish Library of the Unitarian Society in Charleston, S.C.

The report also contained the following recommendations, all of which were adopted: —

1. That one hundred dollars worth of the Association's publications should be given to Rev. Frederic Huidekoper, of Meadville, Penn., to be distributed by him, as were those given last year, to ministers of other denominations.

2. That there should be purchased of the publishers of Rev. Dr. Osgood's recent work, entitled "American Leaves," one thousand copies, in tract form, of the chapters on "American Boys" and "American Girls."

3. That the Publication Committee should be authorized to proceed at once to stereotype and publish Mr. C. E. Norton's abridgment of his father's work on the "Genuineness of the Gospels," prepared by request of the Executive Committee.

4. That they should be authorized to issue new editions of "Orthodoxy: its Truths and Errors," and Ware's "Formation of the Christian Character."

The Committee on the New-England States presented a report, in which they recommended that the sum of $100 should be appropriated to the Society in Brooklyn, Conn., to aid them in sustaining preaching; and $500 towards the salary and expenses, for another year, of Rev. A. D. Wheeler, D.D., as missionary in the State of Maine, the Maine Conference to appropriate, as before, an equal amount; and the report was adopted.

The Committee on the Western States reported in favor of an appropriation of $500, for purposes of general missionary work in the West, to be expended under the direction of the Western-States Committee; which report was adopted.

The Committee on Theological Education presented a report, in which an appropriation of $50, from the Perkins Fund, was recommended to a student in the Cambridge Divinity School, from whom an application had been received; and the recommendation was adopted.

A communication from the Secretary was read, suggesting, that the amendment to the By-laws of the Association, submitted at the last annual meeting by Rev. Dr. Stebbins, and referred to the Executive Committee for consideration, should be discussed at the present meeting, or, if deemed preferable, be referred to a committee, to be reported upon at the next regular meeting.

It was decided to adopt the latter course and a committee was appointed, consisting of the Secretary and Messrs. Willson and Sawyer.

The Board then adjourned to Monday, May 13.

INTELLIGENCE.

THE CHILDREN'S MISSION-HOME, the building erected on Tremont Street, Boston, by the Children's Mission to the Children of the Destitute, for the various purposes of that mission, was dedicated on Wednesday, March 27; the services being held in the chapel. The order of exercises was as follows: Introductory prayer by Rev. Edward E. Hale, of the South Congregational Society, Boston; reading from the Scriptures by Rev. Rufus Ellis, of the First Society; remarks by Hon. Albert Fearing, the President of the Mission, and Mr. George Merrill, the Secretary; dedicatory prayer by Rev. Edward J. Young, of Newton Corner; sermon by Rev. George L. Chaney, of Hollis-street Society, Boston; remarks by various gentlemen; benediction.

Rev. JEFFERSON M. FOX was installed as pastor of the Society in Harvard, Mass, on Wednesday, March 27. The order of services was as follows: Invocation by Rev. Josiah K. Waite, of Groton Junction; reading from the Scriptures by Rev. Willard Spaulding (Universalist), of Salem; sermon by Rev. Richard Metcalf, of Winchester; installing prayer by Rev. Rush R. Shippen, of Worcester; charge by Rev. George M. Bartol, of Lancaster; right hand of fellowship by Rev. John B. Green, of Leominster; address to the people by Rev. Henry

H. Barber, of Somerville; closing prayer by Rev. Willard Spaulding; benediction by the pastor.

THE FORTIETH ANNIVERSARY of the settlement of Rev. Alonzo Hill, D.D., as pastor of the Second Parish (Unitarian), Worcester, was celebrated on Thursday, March 28. Religious services were held in the church, at eleven o'clock, A.M., the order being as follows: Reading from the Scriptures by Rev. Rush R. Shippen, of the Church of the Unity, Worcester; introductory prayer by Rev. James W. Thompson, D.D., of Jamaica Plain; sermon by Rev. Dr. Hill; concluding prayer by Rev. Chandler Robbins, D.D., of Boston. The services in the church were followed by a collation in the vestry, at which Hon. Stephen Salisbury, of Worcester, presided, and addresses were made by Hon. Phineas Ball, of Worcester; Rev. Dr. Hill; Rev. George M. Bartol, of Lancaster; Rev. Rush R. Shippen; Hon. Harvey Chapin, of Worcester; ex-Governor Washburn, of Cambridge; Rev. Dr. Robbins; and Rev. Dr. Sweetzer and Rev. Mr. Richardson, pastors of Orthodox societies in Worcester.

Rev. GEORGE W. BRIGGS, D.D., was installed as pastor of the First Unitarian Society, at Cambridgeport, Mass., on Wednesday evening, April 3. The order of services was as follows: Introductory prayer by Rev. Henry C. Badger, of Boston; reading from the Scriptures by Rev. Abram W. Stevens, of the Lee-street Church, Cambridgeport; sermon by Rev. Frederic H. Hedge, D.D., of Brookline; right hand of fellowship by Rev. William Newell, D.D., of Cambridge; benediction by the pastor.

THE FORTIETH ANNIVERSARY of the Benevolent Fraternity of Churches, in Boston, was celebrated at the Hollis-street Church, on the evening of Fast Day, April 4. Rev. William P. Tilden offered the introductory prayer; and addresses were made by Rev. Chandler Robbins, D.D., President of the Fraternity, and by Rev. Samuel H. Winkley, Rev. Ezra S. Gannett, D.D., Rev. George H. Hepworth, Rev. Samuel K. Lothrop, D.D., and Rev. Edward E. Hale.

THE CORNER-STONE of the new house of worship, to be erected by the First Church in Boston, at the corner of Berkeley and Marlboro' Streets, was laid on Thursday (Fast Day), April 4. The services were as follows: After the meeting had been called to order by Thomas B. Wales, Esq., Chairman of the Standing Committee, the Chairman of the Building Committee, Hon. G. W. Messinger, made an appropriate statement. Rev. Rufus Ellis, pastor of the society, then read an account of the contents of the box, to be placed under the stone; after which he read appropriate passages from the Scriptures, and, in a few fitting words, pronounced the stone laid. After a prayer, offered by Rev. Ezra S. Gannett, D.D., of the Arlington-street Society, Mr. Ellis delivered an address, at its close reading a hymn, written for the occasion, by Rev. Nathaniel L. Frothingham, D.D., for many years pastor of the society. The services closed with the singing of the Doxology, and the benediction.

Mr. JOHN WILLIAMS, who for some time past has been engaged in missionary work at the South End, Boston, was ordained to the work of the Christian ministry, on Sunday evening, April 7; the services being held at the South Congregational Church. The order of exercises was as follows: Invocation by Rev. William Ellery Copeland, of Brunswick, Me.; reading from the Scriptures by Rev. Samuel B. Cruft, of Boston; sermon by Rev. William P. Tilden, of Boston; prayer of consecration and charge by Rev. Edward E. Hale, of the South Congregational Church; right hand of fellowship by Rev. Samuel H. Winkley, of Pitts-street Chapel; concluding prayer by Rev. Almanza S. Ryder, of South Boston.

THE PLYMOUTH AND BAY CONFERENCE held its first meeting since its organization, at Quincy, Mass., on Tuesday, April 9. The Secretary, Rev. William H. Fish, of South Scituate, presented a brief report relating to the object of the Conference; and Rev. Leonard J. Livermore, one of the Executive Committee of the American Unitarian Association, made, by invitation, a statement of what were the views of that organization respecting its relations to the Local Conferences. Reports from the several societies connected with the Conference followed,

after which a discussion took place concerning the ways and means for missionary work; and votes were passed securing attention to points offering useful opportunities for such work, within the limits of the Conference, and, at the same time securing a hearty co-operation in the broader work of the American Unitarian Association.

Mr. HENRY F. JENKS was ordained as pastor of the first Parish in Fitchburg, Mass., on Wednesday, April 10. The order of services was as follows: Introductory prayer by Rev. Rush R. Shippen, of Worcester; selections from the Scriptures by Rev. John B. Green, of Leominster; sermon by Rev. Andrew P. Peabody, D.D., of Cambridge; ordaining prayer by Rev. Samuel K. Lothrop, D.D., of Boston; charge by Rev. Chandler Robbins, D.D., of Boston; right hand of fellowship by Rev. Charles E. Grinnell, of Lowell; address to the people by Rev. Calvin Lincoln, of Hingham; concluding prayer by Rev. William P. Tilden, of Boston; benediction by the pastor.

THE MIDDLE AND SOUTHERN-STATES CONFERENCE held its second meeting at Northumberland, Penn., on Wednesday and Thursday, April 10 and 11. Sermons were preached by Rev. William H. Furness, D.D., of Philadelphia; and Rev. William W. Newell, of Germantown, Penn. The Secretary of the American Unitarian Association was present, and addressed the Conference in its behalf; after which resolutions were adopted, pledging the Conference to co-operate with the Association, and asking of it a missionary for six-months' service, within the limits of the Conference.

THE NORTH-MIDDLESEX CONFERENCE held its first regular meeting at Groton, Mass., Thursday, April 11. An address on "missionary work" was delivered by Rev. Rufus P. Stebbins, D.D., of Cambridge.

The following resolutions, presented by Rev. J. K. Waite, of Groton Junction, were unanimously adopted:—

Resolved, That recognizing the spirit of Christianity as aggressive, it is the duty of its confessors practically to adopt the missionary enter-

prise as a legitimate demand of their faith, as they have ability and opportunity.

Resolved, That this Conference recommend to the American Unitarian Association the appointment of some one to do missionary service; and report his doings, as such, at the meetings of this Conference, and also to the Secretary of the American Unitarian Association, on or before the first day in May annually.

It was voted, that the clergymen of the several societies should call the attention of their people to the importance of raising money to carry out the objects of the Conference; and the respective parishes were requested to appoint a Finance Committee, to assist in the raising and collection of the needed funds.

THE NEW-YORK LIBERAL-CHRISTIAN UNION held its first public meeting in the Church of the Messiah, New York, on Monday evening, April 15. Remarks were made by the President, Hon. Richard Warren, and by Rev. Samuel Osgood, D.D., Rev. O. B. Frothingham, Rev. Henry W. Bellows, D.D. (Unitarians) and Rev. E. H. Chapin, D.D., Rev. D. K. Lee, and Rev. G. L. Demorest (Universalists).

THE CHANNING CONFERENCE was organized at Providence, R.I., on Wednesday, April 17; a constitution being adopted, the first article of which was as follows: —

"The Churches of the Unitarian faith in the County of Bristol, Mass., and the States of Rhode Island and Connecticut, and such others as may assent to this constitution, are hereby organized into an association, to be known as the "Channing Conference."

The following officers were chosen: —

President — His Excellency Ambrose E. Burnside, of Providence.
Vice-President — Timothy Gordon, of Taunton.
Secretary — Rev. Charles W. Buck, of Fall River.
Treasurer — Hon. Seth Padelford, of Providence.
Committee on Christian Work — Rev. Augustus Woodbury, of Providence; John T. Bush, of Newport; Mrs. Amelia F. Southgate, of Taunton; Mrs. Dr. Hooper, of Fall River; Rev. D. S. C. M. Potter, of Norton.
Committee on Sunday Schools — Alfred Stone, of Providence, Rev. George W. Stacy, of Mansfield; Miss Nancy Talbot, of Dighton; Mrs. Charles W. Buck, of Fall River; Mrs. Joseph Weaver, of Newport.

Committee on Christian Fellowship and Denominational Action — Rev. C. Y. De Normandie, of Fairhaven, Mass.; Rev. E. M. Stone, of Providence; William Cobb, of Dighton; Thomas T. Potter, of Fall River, Joseph Dean, of Taunton.

Committee on Theological Education and Ministerial Support — Hon. T. D. Eliot, of New Bedford; Rev. Charles T. Brooks, of Newport; Rev. C. W. Buck, of Fall River; Job C. Tripp, of Fairhaven, Mass.; William B. Weeden, of Providence.

Addresses were made by Rev. George H. Hepworth, of Boston; Rev. Charles C. Everett, of Bangor, Me., and others; and various motions were passed defining the duties of the several committees; after which the Conference adjourned to meet at the call of the Executive Committee.

THE FIRST CONGREGATIONAL SOCIETY in Providence, R.I., having erected in their church a tablet to the memory of their late pastor, Rev. Edward B. Hall, D.D., held a commemorative service on the evening of Wednesday, April 17. The exercises were as follows: Reading from the Scriptures by Rev. Edwin M. Stone, of Providence; prayer by Rev. Augustus Woodbury, of Providence; addresses on the character and labors of Dr. Hall, by Rev. Frederic H. Hedge, D.D., of Brookline, Mass.; Rev. Charles C. Everett, of Bangor, Me.; and Rev. James Freeman Clarke, D.D., of Boston.

The tablet bears the following inscription: —

Erected
By the First Congregational Society,
To the memory of
Rev. Edward B. Hall, D.D.,
Their beloved pastor,
Installed Nov. 14, 1832.
Died March 3, 1866, æt. 65.

THE NEW CHURCH built by the Unitarian Society in Germantown, Penn., was dedicated on the afternoon of Wednesday, April 17. Rev. William Newell, D.D., of Cambridge, Mass., offered the introductory prayer, and read selections from the Scriptures; the prayer of dedication was offered by Rev. William H. Furness, D.D., of Philadelphia; and addresses were

made by Mr. William W. Newell; Rev. Dr. Furness; Rev. L. L. Briggs (Universalist), of Philadelphia; and Rev. Henry W. Bellows, D.D., of New York.

Mr. WILLIAM W. NEWELL was ordained as pastor of the Society in Germantown, Penn., on the evening of Wednesday, April 17. The sermon was preached by Rev. Henry W. Bellows, D.D., of New York; Rev. William Newell, D.D., of Cambridge, Mass., offered the ordaining prayer; Rev. Edward E. Hale, of Boston, gave the charge to the minister and the address to the people; and Rev. Charles A. Humphreys, of Springfield, Mass., the right hand of fellowship.

Rev. ELI FAY has declined the call from the society in Washington, D.C.

Rev. JOHN B. GREEN has resigned the charge of the society in Leominster, Mass.

Rev. EDWARD W. HATHAWAY has accepted an invitation to take charge of the society in Princeton, Ill., for three months.

Mr. HASKETT D. CATLIN has accepted a call from the Neponset Society, Dorchester, Mass.

Rev. GEORGE F. PIPER has accepted an invitation to take charge of the society in Canton, Mass., for four months.

Rev. EDWARD I. GALVIN has resigned the charge of the society in Brookfield, Mass.

Rev. GEORGE DEXTER has accepted an invitation to take charge of the society in Brewster, Mass.

Rev. JUNIUS L. HATCH has resigned the charge of the society in Dighton, Mass.

THE SUFFOLK CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES opened the Boston Theatre, in Boston, for preaching on Sunday evening, March 24. Rev. George H. Hepworth, of Boston, was the preacher on that occasion and, on the two following Sundays; Rev. George Putnam, D.D., of Roxbury, preached April 14; Rev. Edward E. Hale, of Boston,

the 21st; and Rev. Henry W. Bellows, D.D., of New York, the 28th; and Rev. Robert Collyer, of Chicago, Ill., it is expected, will be the preacher the two following Sundays. The Theatre has been crowded to its utmost capacity on each occasion.

ACKNOWLEDGMENTS.

1867.			
March 23.	From	Samuel Appleton and R. H. Green, as annual memberships	$2.00
25.	„	Little, Brown, & Co., Boston	100.00
26.	„	a Friend in Andover	3.00
27.	„	Hollis-street Society, Boston	1,400.00
27.	„	William Wightman, St. Louis, Mo., for India Mission	10.00
April 1.	„	Young Men's Liberal-Christian Association, North Woburn	10.35
1.	„	Society in North Cambridge	23.61
2.	„	Mrs. Mary Per Lee, Norwich, N.Y., to make herself a life-member	30.00
2.	„	Society in Hampton Falls, N.H., for Monthly Journals	10.00
3.	„	George E. Baker, Washington, D.C., to make himself a life-member	30.00
3.	„	Charles Richardson, as an annual membership	1.00
5.	„	First Parish, Portland, Me., for Monthly Journals	55.00
5.	„	Rev. A. W. Stevens, as an annual membership	1.00
8.	„	Rev. Henry Westcott, as an annual membership	1.00
8.	„	Teachers in First Congregational Sunday School, Providence, R.I.; "a thank offering for Tracts"	10.00
10.	„	South Congregational Society, Boston	2,400.00
11.	„	Society in Augusta, Me.	22.70
11.	„	Charles Du Bois, as an annual membership	1.00
15.	„	Rev. Edward J. Young's Society, Newton	775.00
15.	„	"E. G.," Philadelphia, Penn.	10.00
17.	„	First Parish, Portland, Me., for Monthly Journals, additional	30.00
17.	„	Society in Peterboro', N.H.	52 00
19.	„	J. T. Cotton, Southboro'	10.00

THE

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EDITOR'S NOTES.

THE past month has afforded considerable material for comment and suggestion. We have attended important meetings of two Local Conferences: the North Middlesex, and the Essex; at each of which, some things were done which we should be glad to notice. But more interesting than either of these was a meeting in Boston of the Secretaries of all the Local Conferences in the New-England and Middle States (one only being unrepresented), for consultation in regard to work and plans.

We defer, however, any remarks upon these meetings, because, before this number appears, there will be the Annual Meeting of the Association, at which probably the same points will be presented and discussed which we should now be led to consider, — the secretaries at the meeting to which we have referred having chosen two of their own number to introduce, at that time, the subject of conferences as preliminary to a general discussion of organization and missionary work.

INSPIRATION OF THE NEW TESTAMENT.

(CONCLUDED.)

SECT. 8. — *Inspiration not Infallible nor Verbal.*

The doctrine of the plenary inspiration of Scripture, after having been nearly abandoned by theologians, has lately been reproduced in its grossest form by Gaussen, and his American translator, Rev. Mr. Kirk.

Inspiration, as defined by Gaussen, is "that inexplicable power which the Divine Spirit formerly exercised over the authors of the Holy Scriptures, to guide them even in the employment of the words they were to use, and to preserve them from all error, as well as from every omission."

"We aim," says he, "to establish, by the word of God, that the Scriptures are from God, that all the Scriptures are from God, and that every part of the Scripture is from God."

Let us consider the arguments in support of this kind of inspiration, and the objections to them.

I. — Plenary inspiration is *necessary*, that we may know with certainty what we ought to believe.

Great stress is laid upon this supposed *necessity* both by Gaussen and Kirk.

"The book so written," say they, "is the word of God, and binds the conscience of the world; and nothing else does so bind it, even though it were the writings of Paul and Peter.

"With the infidel, whether he be Christian in name or otherwise, the sharp sword of a perfect inspiration will be found at last indispensable. If the ground is conceded to him, that there is a single passage in the Bible that is not divine, then we are disarmed; for he will be sure to apply this privilege to the very passages which most fully oppose

his pride, passion, and error. How is the conscience of a wicked race to be bound down by a chain, one link of which is weak?"

We may reply, that, to assume the necessity of a theory, does not prove its truth. The only legitimate proof of a theory is by an induction of facts. This method of beginning by a supposed necessity, this looking first at consequences, has always been fruitful of false and empty theories. The great advance in modern science has come from substituting the inductive for the ideological method. Find what the facts say, and the consequences will take care of themselves. An argument from consequences is usually only an appeal to prejudices.

Again: This argument is fatal to the arguments drawn from the Scriptures themselves. In arguing from the Scripture to prove that every passage is divine, we have of course, no right to *assume* that every passage is divine, for that is the very thing to be proved. Then the texts which we quote to prove our position may themselves not be divine; and, if we grant that, "we are disarmed." For, according to this argument, nothing can be proved conclusively from Scripture unless we believe in plenary inspiration: then plenary inspiration itself cannot be proved from Scripture. But Gaussen admits, that this doctrine can be proved "only by the Scriptures;" therefore (according to this argument) it cannot be proved at all.

If, therefore, the doctrine of plenary inspiration is necessary "to bind the conscience of the world," it is a doctrine incapable of proof. If, on the other hand, it can be proved, it is then clearly not necessary "to bind the conscience of the world."

But again: This theory of plenary inspiration does *not* bind the consciences of men. If men are naturally disposed (as Messrs. Gaussen and Kirk maintain) to deny

and disbelieve the doctrines and statements of the Bible, they have ample opportunity of doing so, notwithstanding their belief in this theory. For, after admitting that the words of Scripture, just as they stand, are perfectly true and given by God, the question comes, What do they mean? For instance, I wish, we will suppose, to deny the doctrine of the Deity of Christ. Now, you quote to me the text, Rom. ix. 5: "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever," which is the strongest text in the Bible in support of that doctrine. Now, though I believe in the doctrine of plenary inspiration, I am not obliged to accept this passage as proof of the Deity of Christ. For, I can — 1. Assert that the verse is an interpolation; 2. Assert that it is wrongly pointed; 3. Assert that it is mistranslated; 4. Assert that Christ is called God in an inferior sense, as God over the Church. And, as a matter of fact, these are the arguments always used, even by those who deny the doctrine of a plenary inspiration. They seldom or never accuse the writer of a mistake, but always rely on a supposed mistranslation or misinterpretation, in order to avoid the force of a passage. Hence, also, we find believers in this doctrine of plenary inspiration differing in opinion on a thousand matters, and with no probability of ever coming to an agreement.

II. — It is argued that many passages of the New Testament plainly teach the doctrine of the plenary inspiration of the Bible.

The passages quoted by Gaussen, and mainly relied upon, are 2 Tim. iii. 16, "All Scripture is given by inspiration," &c.; 2 Pet. i. 27, "Holy men of God spake as they were moved," &c. Besides these, he refers to many texts in the Old and New Testaments; but his chief stress is laid on these.

But in reply we may say that these passages refer only to the Old-Testament Scriptures. It is well known that the first may be translated so as to read, "All Scripture, given by inspiration, is profitable," &c. But it is reply enough to both these passages to say, that neither of them indicates what kind of inspiration is intended. They assert an inspiration, which we also maintain. But they do *not* assert a verbal inspiration, nor one which makes the Scriptures *infallible*, but simply one which makes them *profitable*.

The stress laid on the passage, 2 Tim. iii. 16, "All Scripture," &c., is itself an argument against the theory of plenary inspiration. The most which can be made of this text by *any* punctuation or translation, is, that all the Scripture is written by inspired men. What was the degree or kind of their inspiration is not in the least indicated. It might have been verbal, it might have been the inspiration of suggestion or of superintendence, or the general inspiration of all Christians.

Gaussen's only argument on this point is, "that it is the *writing* which is said to be inspired, and writing must be in words; hence the inspiration must be verbal." To this we must reply, that inspired writing can only mean what is written by inspired men. The writing itself cannot be inspired. This argument is too flimsy to be dwelt upon.

But further still: there is another argument which lies against every attempt to prove plenary inspiration out of the Scripture. *Every such attempt is necessarily reasoning in a circle.* Gaussen and Kirk have labored earnestly to reply to this argument, but in vain. The answer they make is, "We are not reasoning with infidels, but with Christians. We address men who respect the Scriptures, and who admit their truth.

"The Scriptures are inspired, we affirm, because, being authentic and true, they declare themselves inspired; and the Scriptures are plenarily inspired, because, being inspired, they say that they are so totally and without any exception."

But we answer Messrs. Gaussen and Kirk thus:— "You are indeed reasoning with Christians, not with Deists; but you are reasoning with Christians who do not believe that *every passage* of Scripture is infallibly inspired. To prove your doctrine from any particular passages or verbal expressions, you must prove that those particular passages and expressions are not themselves errors. You yourselves assert that this cannot be done, except we believe these passages to be infallibly inspired. Therefore you must assume infallible inspiration in order to prove infallible inspiration. In other words, you beg the question instead of arguing it."

In this vicious circle, the advocates of a verbal inspiration of infallibility are necessarily imprisoned whenever they attempt to argue from the words of Scripture. They contend that one must believe their theory in order to be sure that any passage is absolutely true; and then they quote passages to prove their theory, as if they were absolutely true.

III. — The theory of plenary inspiration, it is said, is simple, precise, intelligible, and easy to be applied.

We admit this to be true. It has this merit in common with the opposite theory of no inspiration. Both are simple, precise, and very easy of application. But simplicity is not always a sign of truth. The facts of nature and life are more apt to be complex than simple. Theories distinguished by their simplicity most commonly ignore or omit a part of the facts. Simplistic theories are generally one-sided and partial. Materialism, atheism, idealism, fatal-

ism, are all very simple theories, and explain all difficulties with a marvellous rapidity. This makes them, at first, attractive to the intellect, which always loves clear and distinct views; but afterward, when it is seen that they obtain clearness by means of shallowness, they are found unsatisfactory.

IV. — The quotations from the Old Testament, by Jesus and his apostles, show that they regarded its language as infallibly inspired.

This argument, upon which great stress is laid both by Prof. Gaussen and Mr. Kirk, though plausible at first sight, becomes wholly untenable on examination.

Thus, in the temptation of Jesus, in his reply to the tempter, he says, "Thou shalt not live by bread alone;" the whole force of the argument is said to depend on the single word "alone."

Replying to the Sadducees, who denied the resurrection, he says, "Have ye not read that God says, I *am* the God of Abraham, and of Isaac, and of Jacob? God is not the God of the dead, but of the living." Here the whole stress of the argument is said to rest on the use of the verb in the present tense, "I am."

Arguing with the Pharisees: "How did David, by the Spirit, call him *Lord*, saying, The Lord said to my Lord, &c.?" Here the argument depends on the use of the single word, "Lord."

Many more instances could be produced of the same kind; and Gaussen contends, that when Jesus and his apostles thus rest their argument on the force of a single word of the Old Testament, they must have believed that the very words were given by inspiration. For otherwise the writers might have not chosen the right word to express their thought in each particular case. And, unless the Jews had also believed in the verbal inspiration of

their Scriptures, they would have replied that these particular words might have been errors.

Plausible as this argument may seem, it turns out to be wholly empty and worthless. Whenever any writer is admitted to be an authority, then his words become authoritative, and arguments are necessarily based on single words and expressions. In all such cases, we assume that he chose the best words by which to convey his thought, and yet we do not ascribe to him any inspiration or infallibility.

Thus, go into our courts of law, and you will hear the language of the United-States Constitution, of the acts of legislature, of previous decisions of the courts, argued from, word by word. Counsel argue by the hour upon the force and weight of single words in the authorities. Judges in their charges instruct the jury to determine the life and death of the criminal according to the letter of the law. And this they do, necessarily, according to the rule, "Cum recedit a litera, judex transit in legislatorem." But will any one maintain, that the counsel and court believe that the legislature was infallibly inspired to choose the very language which would convey their meaning?

In this very argument for plenary inspiration, Gaussen and his associates rest their argument on the single word "all," in the text, "All Scripture is given by inspiration," &c. Yet, say they, we are not assuming that this text is plenarily inspired; for that, we admit, would be begging the question. If, then, Mr. Gaussen can argue from the force of the single word *all*, without assuming the doctrine of plenary inspiration, why could not Jesus and his apostles argue from single words, without assuming the doctrine of plenary inspiration?

There is, however, a passage in Paul (Gal. iii. 16), in which the apostle quotes a text from the Old Testament,

and lays the whole stress of his argument on two letters. "He says not, 'And to seeds' (*σπέρμασιν*), as of many, but as of one, 'And to thy seed' (*σπερματι*)." According to Gaussen's argument, Paul must have believed in the inspiration of the letters. But Gaussen is careful not to adduce this instance, which seems at first so much in his favor. For, in fact, both in Hebrew and Greek, as in English, "seed" is a collective noun, and does mean *many* in the singular. The argument of Paul, therefore, falls through; and it is evident that he is no example to be imitated here, in laying stress on one or two letters. Most modern interpreters admit that he made a mistake; and so, among the ancients, did Jerome, who, nevertheless, said the argument "was good enough for the foolish Galatians."

Having thus replied, very briefly, but we believe sufficiently, to the main arguments in support of this theory, we say in conclusion, that it cannot be true, for the following reasons, which we simply state, and do not now attempt to unfold: —

1. The New-Testament writers nowhere claim to be infallibly inspired to write. If they had been infallibly inspired to write the Gospels and Epistles, they certainly ought to have announced this important fact; instead of which, Luke gives as his reason for writing, not that God inspired him to write, but that, "inasmuch as others have taken in hand" to write, it seemed good to him also to do the same, and that for the benefit of Theophilus. John and Paul assert the truth of what they say, but not on account of their being inspired to write, but because they are disciples and apostles.

2. The differences in the accounts of the same transactions show that their inspiration was not verbal.

These differences appear on every page of any Harmony of the New Testament. They are numerous, but

unimportant; they go to prove the truth of the narrative, and give probability to the main Gospel statements. But they utterly disprove the theory of plenary inspiration.

3. Paul declares that some things which he says are "of the Lord," other things "of himself;" that in regard to some things he was inspired, in regard to others not.

4. Every writer in the New Testament has a style of his own, and there is no appearance of his being merely an amanuensis.

5. While the New-Testament writers lay no claim to any such inspiration as this theory assumes, they do claim for themselves, and for all other Christians, another kind of inspiration, which is sufficient for all the facts, and which gives them ample authority over our faith and life, and makes them independent sources of Christian truth.

SECT. 9. — *Another Theory of Inspiration.*

The method we have pursued in this inquiry has been this. We first examined the opinions now existing, and which have formerly been held on the subject. We found reason for thinking that the question was yet not settled, and that a better view than any now prevailing might be attained. We then looked at the facts, at the traits in the New-Testament writings which difference them from other books, and satisfied ourselves that the writers possessed *some* peculiar and special inspiration. We then proceeded to ask what this is; and meeting on our way the common Protestant theory of a verbal inspiration, we examined it, and have found it destitute of support, and on many accounts objectionable. We now ask, Can any better view of inspiration be found? and how will it bear on the authority of the Scriptures, the rights of reason, and the teachings of the Church? And this will close our examination of the subject.

1. We will first consider the capacity in man for inspiration in general. Inspiration, in the largest sense, is an inward sight, — a sight of truth, which we obtain not through the outward organs, but by an inward organ of vision. Many deny that such an inward vision is possible. They say all our knowledge must come from sensation and reflection. But, if so, man is not capable of spiritual religion; for spiritual religion cannot come either by sensation or reflection. Not, surely, by sensation; for the senses only show us outward things, not truths, principles, or ideas. Not by reflection either; for reflection results in propositions believed on grounds of reasoning. But reasoning can only give us probability, not certainty. It does not give us an experience of truth itself; it does not show us the spiritual facts, but only opinions concerning them.

But we know that we can *see* the spiritual laws, and the truths which are above the domain of the understanding. We know that we have sometimes inward experiences of truth, in which we see that justice, holiness, and love are infinitely true, beautiful, and blessed. We have a sight of the things themselves. There are moments in which we draw near to God, and feel his presence and power around us and within us. These moments of insight, of spiritual experience, are all that make us *certain* of any thing. All certain conviction, positive knowledge, living faith in God, justice, goodness, come from such insights as these. They are the foundation of solid piety, of real virtue. All else is imagination, opinion, probability: this is knowledge. By an inward vision, we have a knowledge of the spiritual world, just as by an outward vision we have a knowledge of the material world. If we had no senses by which to perceive the outward world, we could know nothing about it. We

might believe there was such a world on the assurance of our friends, but we could not know it. If we had no senses by which to perceive the inward world, we could not know it; we could only believe in it on the assurance of others.

But to act with energy in any direction, it is necessary to act from knowledge. It is necessary to have a conviction, amounting to certainty, of the reality of the object which is the reason of our action. The more *knowledge* we have of the outward world, the more decision (other things being equal) we shall show in our actions in relation to it. In like manner, the more knowledge we have of God, truth, justice, virtue, the more decision we shall show in our piety and our goodness.

But now one thing more is to be remarked. This certainty or knowledge, whether of outward or inward realities, does not come from a *single* perception. Our senses may deceive us in any one instance. To correct the illusions of the senses, it is necessary to repeat the observation, and by the ear to correct the errors of the eye; by the eye again, those of the ear; by the hand, those of both. Just so, one vision, one inward experience, does not give us certainty. That may have been an illusion, an imagination only. Nor does certainty come even from repeating one kind of spiritual experience. We must exercise *all* our moral faculties to attain a solid assurance of the reality of God, of truth, of goodness.

We must add to the sight of these things a repeated and varied experience of them. We must dwell in love, and so we shall dwell in God. The life is the light of men. Prayer to God gives us confidence in the reality of virtue: active benevolence assures us of the presence of God. Thus a saint, who has spent years in solitary prayer in a hermitage, is beset, after all, with terrible

doubts as to the reality of religion. He calls them temptations of the Devil; but they come because he has not verified his religious experiences by humane action. And so the man of morality or philanthropy, without piety, fears at last that he has wasted his life, and accomplished nothing: his goodness wants life, love, and beauty. There is an inspiration of the heart, of the mind, and of the will; and the one must verify the other. While working for God, and loving God, we know him. While serving man, we are drawn to God. While praying to God, we are drawn to man.

There is, then, a capacity in man for inspiration; that is, for perceiving the awful and beautiful realities of the spiritual world. God is always manifesting these realities to us, in proportion as we, in humility and love, open our souls to receive them. For, to *perceive*, we must *receive*. When we open our eyes, God shows himself to us. When we draw nigh to him, he draws nigh to us. He inspires us, he breathes his truth into us, he brings it in contact with our souls, whenever we sit still and are quiet, and give ourselves up humbly to be led in his way.

2. Thus far we have spoken of inspiration in general. We now ask, in the second place, *What is the peculiarity of Christian inspiration?* What is that special influence which is known as the coming of the Holy Ghost?

The answer of the New Testament is very clear and decided. The Holy Ghost is an inward revelation of Jesus Christ. When Jesus predicts the coming of the Holy Spirit, it is in these remarkable words: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, *for he dwelleth with you,*

and shall be in you." Is not this clearly Christ himself, who dwells *with* thee *now*, and shall be *in* thee hereafter? If there is any doubt of it, read the next words: "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; *but ye see* me: because I live, ye shall live also. *At that day ye shall know that I am in my Father, and ye in me, and I in you.*" Directly after, he says, "He that loves me, I will love him, and *will manifest myself unto him.*" Again, he promises that "my Father and I will come and make our abode" with the disciples who love. And again, "*I go away, and come unto you.*" It is true that the Lord speaks in other places of the Comforter as though it were different from himself, as when he says, "I will send you from my Father, and he shall testify of me;" and again he speaks of the Father sending the Comforter *in his name*, i.e., in his spirit or power.

Again: "If I go not away, the Comforter will not come to you; but, if I depart, I will send him unto you."—"He shall guide you into all truth. For he shall not speak of himself, but what he shall hear he shall speak. He shall receive of mine, and show it unto you." And directly following this: "A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to my Father." It is evident that Jesus speaks somewhat figuratively here, and personifies the Holy Spirit, in order to make them feel the *reality* of this influence more than they otherwise could; for, to prevent misunderstanding, he immediately adds, "*These things I have spoken to you in parables.*" But we may consider this much as certainly intended: 1. That the *Holy Ghost*, or *Christian Inspiration*, makes Christ inwardly present to the soul. 2. That this inspiration is an *influence* which comes primarily from God, as all good influence has its source and

fountain in him. 3. That Christ's active love for them helps to bring this influence to them, which manifests to them both himself and the Father. It is something more than an influence to put *Christian truth* in their souls: it shows them that truth as *living truth* embodied in their Lord. It gives them the sight of the beauty of holiness in him.

Now, all the New Testament corresponds to this view. Paul, speaking of his conversion, says, "When it pleased God to reveal his Son *in* me;" and, speaking of the Holy Spirit, says, "The Lord *is the Spirit.*" Christian inspiration, then, is an influence from God, which brings Christ close to our souls, so that we can see God *in him.*

Christian inspiration is being under the personal influence of Christ present to the soul, and manifesting God to the soul. We sit in heavenly places with Christ Jesus. "I am crucified with Christ, but I live; yet not I, but Christ who liveth in mē."

3. And, in the third place, we see, by the Scriptures themselves, that this was the one and only kind of inspiration; and this inspiration all Christians had. It was common to all. There was but one Spirit in the early Church, though it took different forms of manifestation. This is distinctly and explicitly asserted by Paul. "There are differences of gifts, but the same Spirit." — "To one is given by the Spirit the word of *wisdom;* to another, *knowledge*, by the same Spirit; to another, *faith*, by the same Spirit; to another, the gifts of *healing*, by the same Spirit; and to others, *miracles, prophecy, discerning of spirits, divers tongues, interpretation of tongues.*" All these are specially enumerated; but nothing is said of a separate gift for *writing Scriptures*, still less of a different inspiration for that purpose. We may safely conclude, therefore, that the universal Christian inspiration was adequate for this

end; and that the inspiration of the writers of the Gospels and Epistles was the gift of *wisdom* or of *knowledge*, here specified.

4. And here it is proper to remark, that, as this inspiration of the Holy Ghost was universal in the Church then, and shared by every real Christian, so it is universal in the Church now, and shared by every real Christian now. Paul distinctly asserts, that "no one can say that Jesus is the Lord but by the Holy Ghost." The reception of the Holy Ghost, at first, was an integral part of Christianity; and what was essential then must be essential always. A man cannot be a real Christian except by a Christian experience, an integral part of which is the reception of the Holy Spirit.

It is true that the *gifts* of the Spirit are not the same now that they were then, for the same gifts are not needed. We do not work physical miracles, nor speak with tongues: these were for signs then, to call attention to Christianity; and, the attention of the world having been called, they are wanted no more. But let them be wanted, and no doubt they would be reproduced again by the living Spirit.

In the apostolic times, the power of the Holy Spirit was more marked and greater than now. The stream of spiritual life was then near its source; it was confined to a narrow channel; it was hemmed in by a more obstinate resistance; and it fell with cataract force from rock to rock. Its foaming waters shone in the sunlight, and its thunder was heard afar. Now it winds more tranquilly along, through meadows and fields, giving fertility to many a mile of cornfields, and bending around the peaceful hills. But it is the same stream then as now. It had more power then, but it has a wider expanse to-day. It broke out in glittering miracles, and strange gifts of speech, in a marvellous insight, in an unrivalled foresight, in forms

adapted to astonish the world, and draw its attention to the new Church. But the Holy Spirit gives life to-day, as at first, to every Christian soul; changes belief into conviction; takes away the heart of stone, and gives a heart of flesh; brings the sinner to repentance; makes the lame in soul to leap as a hart, and he whose tongue was spiritually dumb to sing songs of grateful praise to God.

5. But how, it may be asked, did the Holy Spirit inspire the writers of the New Testament, so as to fit them for their work? What was the "gift of the Spirit" which enabled Luke to write a Gospel, or Paul to write an Epistle?

If we suppose the fundamental fact in this influence to be in every case "*an inward revelation of Christ;*" if this is the one Spirit, the same in all, — then, we may suppose, the separate gifts were developed in each Christian according to his natural and original faculties. To one man, the inward revelation of Christ gives the power of *working miracles*, because he has something in his nature to serve as a basis for that gift. To another, it communicates the power of *speaking with tongues*, because he has a constitutional power of language for its basis. And so of the rest.

Now, let men of a historical turn of mind, as we may suppose Matthew and Luke to have been, to have received this spiritual influence, which lifted them inwardly into communion with Christ, and what would be its effect in developing their historical talent? The love of Christ would give them a profound interest in every fact of his life; it would give a tenfold diligence and fidelity of research, of memory, of accurate statement. Nothing would be trivial or unimportant to them. They would, in the simplicity of their faith and its holy truthfulness, lay aside all prejudice, feeling, passion; and their minds would be

kept full of what Lord Bacon calls "dry light," — that is, pure from emotion or interest. They would make themselves what the evangelists truly are, — perfect mirrors before the facts, to reflect them just as they find them, undistorted by private partialities or antipathies. Writing under such an influence, we should have the guarantee of a substantial accuracy in every thing of importance. Where they knew nothing, they would write nothing. They still would not be infallible, but we might be sure they would not err in any thing essential. Their writings would show that they had the WORD OF KNOWLEDGE.

Then how would this view of inspiration apply to the writers of the Epistles? In close intercourse with the mind of Christ, they would see clearly Christian principles, and their application to the wants of the times, and to human life universally. Yet, as each of them by nature would have some ruling tendencies of thought, these would be manifest in their writings. The Spirit would not repress their individualities, but rather develop them. Thus we find the mental peculiarities of Paul, James, John, Peter, all very distinct and manifest in their writings. But it would repress excess and ultraism, give balance of thought, give depth and breadth of view, and cause their words to be weighty with meaning and truth. Their writings would show that to them was given by the Spirit, the WORD OF WISDOM.

6. And now, we ask, What is the position of the New Testament as a source of truth, compared with reason, the Church, and the inward illumination of every Christian?

The New Testament is a source of truth; but that is not its chief office. Its chief value is, that it is a means of bringing men to God. Nevertheless, it is also a source of truth. We go to it for truth; not merely to confirm what we know already, but to show us something new. Protes-

tants ascribe authority to the Scripture, and call it the rule of faith. Now, how does the view of inspiration I have presented, affect the authority of the Scriptures?

I have said that the writers were inspired by a spirit which all true Christians share to-day. But the degree of the early inspiration was much greater than now. It rolled a stronger flood through their souls than through ours. We see this in all the other gifts of the Spirit in apostolic times, — miracles, healings, tongues. We have nothing of the sort now; except, perhaps, some occasional and obscure phenomenon. Therefore there is every reason to believe, that the *word of wisdom* was given in far greater measure then. Their opportunities of knowledge then were far greater than ours. The Spirit lifted them to a nearness to Christ which we do not now attain. This is their authority, then, as we have before said, — the authority of knowledge, of insight, of nearness to the facts and the truths to which they witness. "They speak that they do know, and testify that they have seen." This makes them just what Paul claims for them, "able ministers of the New Testament, not of the letter which killeth, but of the spirit which giveth life." — "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." — "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in *the face of Jesus Christ.*"

He adds presently, "We have this treasure in earthen vessels." It does not make them infallible: they can err, and they did err. Their knowledge increases. Peter, though having received this gift, yet needed a special revelation to teach him to baptize the Gentiles. The authority they have is that of honest men who have seen and known, by a deep inward experience, what they profess to speak

of. This authority even extends to their *language*. They choose the right words to express their meaning. Their words, no less than their thoughts, deserve to be studied; for their thought penetrates into their words. The keener the insight, the more living the thought, so much the more precise *is always* the expression. They speak "not in the words which men's wisdom teacheth, but which the spirit teacheth."

7. "But, if you admit they are not infallible, how shall we distinguish their errors from their truths?" By their own rule. They say, "Beloved, believe not every spirit; but try the spirits, whether they be of God." The Scriptures are a rule of faith, but not the *only* rule. There are three co-ordinate sources of Christian truth. The same spirit which speaks in the New Testament speaks to the individual soul. "The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned. *But he that is spiritual judgeth all things.*" We therefore test the SPIRIT IN THE BIBLE by the SPIRIT IN OUR HEARTS.

And the third rule of faith is the SPIRIT IN THE CHURCH. The universal Christian sentiment, the faith and conviction of the Christian Church, is the work of the Holy Spirit. So we test one by the other.

When we doubt whether any thing in the New Testament is a part of inspiration, as we read it there, we compare it with what God says in our soul, and with what he has said in the universal faith of the Christian Church.

When we doubt whether any thing in our own soul is really a divine intuition of truth, we test *that*, first by Scripture, then by the faith of the Church.

When we doubt whether any thing taught by the Church is true, we test that again, first by the Scripture, and second by the Spirit in our own soul.

All this supposes that a man is honestly seeking for Christian truth. But that we must assume in any inquiry concerning the rule of faith. Any rule of faith is a rule only for him who opens his mind honestly to the light, and seeks to know the truth that he may do it.

8. We ask next, What is the relation of this view to the exercise of reason? Suppose we find any thing in the Scripture which seems to us unreasonable, what shall we do? In reply, we make another supposition.

Suppose a friend, in whose honesty and good sense you confide, has been in the heart of Africa, and tells you of what he has seen there. Among his statements is something very strange, which contradicts all your previous opinions. What do you do? *He has been there.* He is not infallible, to be sure; but still your reason is not infallible either. If you are sure that he had good opportunity for observation, you would be likely to conclude that there was something in what he asserts. It would be reasonable to do so. It would have been reasonable for the African prince, who was told water could become solid, to believe it on good testimony, however at first it seemed unreasonable.

The office of reason is to criticise, examine, weigh; it makes us hold back our belief in testimony, until we can really and heartily bestow it.

Our result, then, is, that reason is related to *inspiration* as it is to testimony, to credible testimony of any other kind. Its office is to examine the testimony, to sift it closely; and, if the testimony is sufficient, to accept the new knowledge which is thus offered to the mind.

We cannot, therefore, make our reason a *source* of Christian knowledge. It is not a witness to communicate facts, but an advocate to sift testimony.

Summary.

The conclusions to which we have arrived may be thus summed up:—

1. The opinions which prevail on the inspiration of the Scriptures are either narrow and defective, or vague and indefinite; showing that a revision of the subject is needed.

2. The true method of inquiry is to examine, first, the facts before us; and then to inquire what view of inspiration best arranges and harmonizes those facts.

3. The writings of the New Testament are remarkable for depth, height, and sweep of insight; they are also remarkable for precise thought and luminous expression; also for solidity of substance and weight of experience; and, finally, for living and live-giving energy.

4. When we consider who the writers were, and how they were brought together, we cannot ascribe these qualities in their writings to peculiar genius or culture. There must, then, have been some great influence which acted upon all of them, and gave them the power of thought and utterance.

5. Jesus promised the Holy Spirit which was to come after him. The apostles describe the coming of this Holy Spirit. In this influence all believers shared, but it operated differently on different individuals.

6. The main work of the Holy Spirit was to produce faith in Christ, and to bring believers into an inward and personal relation with him, and putting his gospel into their hearts.

7. By this experience, the writers of the New Testament were not rendered infallible; but they were placed on a higher plane of experience and insight, where they saw truths invisible to those on a lower level.

8. The authority of these writers is that of witnesses, who have been where we have not, and have seen what we have not; and who speak that they do know, and testify that they have seen.

9. The doctrine of an infallible inspiration rests on no basis, and the arguments by which it is supported are wholly unsatisfactory.

10. Nevertheless, all inspiration of thought affects language; and the more clear the insight, the more just will be the expression.

11. There are three sources of Christian knowledge: the New-Testament Scriptures, Christian experience, and the testimony of the Church universal. In seeking Christian truth, we must have recourse to all of these, proving all things, holding fast whatever is good, and abstaining from all that appears evil.

12. The Scriptures are to be reverenced, and handled with deference and love, as the writings of holy men who spoke as they were moved by the Holy Ghost. They were nearer the beginning of Christianity than we, nearer the fountain of life; and the more we study their words in an humble and receptive spirit, the more we shall find them profitable for doctrine, reproof, correction, and instruction in righteousness.

WHAT DID JESUS TRY TO DO?

BY REV. RICHARD METCALF.

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But save them from what?

I. *Not*, as men used to say, *from the power of Satan.* No such mighty demon as this Satan, whom men used to dread, ever existed to divide the sovereignty of the world with God, and wrest away from him the larger portion of his children. There is but one Being who rules all things in heaven and on earth. Not a sparrow falls to the ground without his permission; and as for us, his children, all the evil spirits in both worlds combined cannot pluck us out of his hands.

II. *Jesus did not come to save us from the wrath of God.* We ask no one to save us from Him who, in the hour of the world's greatest corruption, so loved it as to send his Son to redeem and bless it. There is no room for cruel anger in the breast of Him whose whole nature is love; and, if it were possible to be delivered from his hands, it would be the greatest misfortune that could happen to our souls.

III. *He did not try to save us from the punishment due our sins.* Those punishments are the natural results of our actions, like the pain which comes from thrusting the hand into the fire, and are sent, not in anger, but in mercy, to warn us away from evil. So the pains which follow our sins are the *remedies* by which God would cure our spiritual diseases. They are the *chastening* by which he would make us pure, chaste, fit to dwell for ever with

him and the holy angels. They are the *afflictions* which endure for a time, only that they may work out an eternal weight of glory. They are all sent, not for his pleasure, but our profit, that we may be partakers of his holiness. We would no more ask God to remit these penalties, than we would ask a physician to keep back the draught which is to save our life. The cup which my Father giveth me to cure me of my sins, shall I not drink it?

IV. *Jesus came to save people from their sins.* Sin is the only real, lasting evil in the world, and all others are nothing as compared to it. Nothing else that can come to ourselves, our families, or our friends, is so deeply to be deplored as this, or so carefully to be guarded against. It is sad, indeed, to lay in the grave a little child who was the light and joy of the household; but how much sadder to see such a child live, indeed, but live to be a dishonor and shame, — live to break the laws of God and of man, and sink into the depths of vice. You can comfort those whose children are but taken to heaven, where they always behold our Father who is in heaven; but may God comfort those whose children die to holiness, for the comforting words of man seem at such times but mockery. Sin is so much worse than death.

Salvation, then, is not deliverance from any present Satan or future hell or angry God, but from our own sins. It is deliverance from the evil habits that have bound us, from the evil passions that have conquered us, from the gross vices into which we have fallen. It is deliverance from every thing that is displeasing in the heavenly Father's sight; and, because such deliverance comes to us through the life and teachings of Jesus, it is said in the Gospel, "Thou shalt call his name Jesus, for he shall save his people from their sins."

O, friends! seek this salvation, and you will have noth-

ing to fear. Through the power of Christian faith, cast out the evil thought from your mind, the evil desire from your heart. Break off from every evil way, and resolve, by God's help, to do his will, and that alone, so long as you live. So shall you come off conqueror in the battle of life, through the help of Him who loves you, and shall dwell for ever in his kingdom of holiness and peace. Then you will find it a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save MANKIND FROM SIN.

LETTERS OF REV. C. H. DALL.

AGRA, Feb. 9, 1867.

DEAR BROTHER LOWE, — I snatch a moment to write you, as I sit in the principal tent, or *shamiana*, of A. R. Pollock, Esq., chief Secretary of the Agra Industrial and Agricultural Exhibition. I have penetrated further this time into North-western India than ever before. I am daily and hourly learning HERE about India and Indian opportunities, — what one cannot possibly learn in Calcutta. I am in close and friendly communication with brother missionaries (Orthodox, of course, in their *theories*), whom I should never have so much as known by name, had I not come up here to meet them. Dr. Valentine, of the Scotch Church, has just invited me to come six days' journey west of this, and join hands with the Rajah of Jyepore, who would gladly cover all costs of the journey to and fro, if I would come and make arrangements for aiding him hereafter from Calcutta in his newly opened *schools*, male and female, and his various plans for benefiting his three or four millions of people. Opportunities of good open around me more broadly than ever before.

DELHI, Feb. 22, 1867.

Washington's birthday finds me in Delhi; forty-five square miles of ruined cities stretch around me, — the ruins of *ten*

Delhis, successive capitals of *the Mogul* in Hindostan, during the last eight hundred years. I was yesterday looking down upon ranks of Mahomedans in prayer: they prostrate before the Infinite and Unseen Allah, with their faces toward Mecca, in front of the grand central alcove of the largest and grandest mosque in the world, — the Jumma Musjeed of this city, — and we looking down upon them from the upper balustrade of the graceful kiosk that caps its highest minaret, — one of twin pillars which lift their heads upwards of one hundred and thirty feet. This was in New Delhi, the city of Shah Jehan, as Agra, with its unique and inimitable *Taj Mehal* (recently visited), is the city of Akbar, the great *American*, — I mean that Emperor of Hindostan, who, in 1630 to 1650, contemporaneous with the birth of New England and old Massachusetts, gave to his empire of one hundred millions absolute freedom of conscience in matters of religion; and in many other ways proclaimed to India, "One is your Father, even the Most High, and all ye are brethren;" or did something so near to the proclamation of human brotherhood, as to compel us to take knowledge of him as one who had been with Jesus. Indeed, one of his most splendid mausolea — that at Secundra, six miles from Agra, which I may visit in a day or two, returning to Calcutta — covers the remains of Akbar's *Christian* wife. And it was Akbar who replied to the Jesuit missionaries seeking dominant power in his gorgeous court, "See, I have made the Christian Cross the ever-recurring emblem in my temples, and set it hand to hand with the Crescent of Islam!" or words to that effect. I sit now in the centre, and on the very crown, of that empire —

> "Wherein the gorgeous East, with richest hand,
> Showered on her kings barbaric pearl and gold."

I just now stood on the top of the highest column in the world, — the Kootub Meenar; and yesterday in Shah Jehan's, Akbar's *son's*, Hall of Audience, the *Dewan Khas*, the ceiling of which was once entirely composed of that exquisite gold and silver frost-work or filagree, for which the goldsmiths of Delhi are still noted. I stood yesterday where once stood the famous Peacock Throne, overshadowed, not with any mere feather-work,

but whose arborescent canopy was formed of branches of diamonds, emeralds, pearls, and gold, too rudely compared to tails of peacocks. The throne itself, six feet by four, was of solid gold, inlaid with gems. Twelve pillars supported its canopy of fretted gold, themselves of molten gold. A deeply dependent fringe of pearls bordered the golden canopy; and on each side of the Peacock Throne stood, as orient symbols of royalty, broad-spread sunshades (umbrellas) of crimson velvet, heavily inwrought with gold-thread and pearls, on handles eight feet long, of solid gold, studded with diamonds. The books tell us, that this unparalleled achievement of art in jewelry was the work of Austin de Bordeaux, — of course, a Christian artist; and that the value of this *single toilet-jewel*, but one among the grander art-gems of Delhi, was estimated by Tavernier — a professional French jeweller, who saw and scrutinized it — to be worth *thirty millions* of dollars, or six million pounds sterling. All the constituent parts of this Peacock Throne are doubtless still extant in some forms of beauty and treasure, and together make but a peppercorn of the *jewelled* wealth of the native princes and greater rajahs of this strange and unknown India. Now, could we take this thought of real wealth of treasure in its lowest and merely *mineral* form, and make it the first step of a long ascent, at the head of which lie waiting for us and our dear Lord, India's wealth of mind and heart and soul and will, all waiting to be quarried, cleared, and crucibled in our work-rooms by a truly missionary band of believers, gospel in hand, we still — we still, my brother Lowe, fall very far short of the glory that may be revealed to us and in us as co-workers with God, and counters-up of true jewels for Him. Our Master's wealth lies waiting here in the exceeding precious but sure revelation of India's new life, which he that runs may read, and see already opening to the light of God.

I yesterday addressed "The Delhi Society," a goodly band of wealthy and intelligent men (Chunna Mull, one of them who sat by me, is worth two millions of rupees, or, as they call it here, "*twenty lacs*"); and I wish I could tell you how readily these forty or fifty younger and older Hindoos and Mussulmans welcomed American ideas of freedom and brotherhood, educa-

tion and progress, and particularly as regards their sisters' and wives' emancipation. I also visited and examined several girls' schools, and one normal school for Mussulman ladies, several of them princesses of the recently levelled throne of Delhi. "Oh that we could know, in this our day . . . . !" I address a similar society in Allyghur to-morrow.

OUR MISSION-HOUSE, 34, MOTT'S LANE, CALCUTTA.

My last to you was from Delhi, and that of a fortnight before was from Agra, the splendid city of Akhbar. To-day finds me in the midst of a tide of delightful school and mission duties, at headquarters in Calcutta. This moment, my faithful native colleague, Mr. Singhee, looks in at my library door, and says, "They are ready for your address." "My dear Dwarry, you must do it to-day," is my rejoinder; and I hand him a volume of "The Taj Mausoleum," full of sermons in stones, and copies of its rich inlaid (Florentine?) mosaics, pictures which I brought with me recently from the strangely majestic doorway of that queen of Saracenic architecture. Away he flies to do his best, seeing that I am hard pressed by the Overland mail, and remembering that he also was with me in that imperial sepulchre. Lessons of life and death cluster thickly in its marble arches, thicker than the bees that hive and honey there; and neither Dwarry nor I ever feel at a loss for a lesson contrasting Islam or Hindooism with the all-loving and serviceable gospel of Jesus. From 10, A.M., to 1, P.M., I have been busy to-day, as I am every day, with the two higher divisions of our senior class,—joining them in one Bible Class on Saturdays for a two-hours' direct study of the New Testament, as already described to you. I was just now greeting three English ladies, teachers of seventeen Hindoo *girls*, in that new department of our mission, where we have some forty on the roll. As I write these words, the psalm of life rings out on the air from the main hall opposite, as repeated simultaneously by two hundred of our boys. By the way, I must tell you how much I was disappointed by the comparative dulness of the eyes and lowness of the foreheads of pupils in the schools, asylums, and orphanages of the North-west Provinces and the Punjab; and how renewedly thankful

to the Great Disposer I am, when, after pretty full and fair observation of the young — to say nothing of the mature — in both Southern and Northern India, I return to Bengal as the field of my life's work, and to which every year's experience binds me with stronger and stronger attachments. It is young *men of Bengal* who, as Brahmas and as workers, lead the thought and labor of India, are breaking the shackles of caste, pleading for the emancipation of woman, and urging on the most needed and possible reforms. It would be too much to say, that even Keshub Chunder Sen of Calcutta, who is now preaching a religion of *life* at Lahore, some fifteen hundred miles away, is guiltless of all inconsistency, and never vacillates from his purpose of turning all men, everywhere, from their idol temples to the one God and Father of Jesus Christ. Bengalees are human, and so have their faults.

God is prospering our work more than ever before, and is very good to your brother, DALL.

EXTRACTS FROM REPORT OF REV. WILLIAM BRADLEY.

JEFFERSON BARRACKS, Mo., May 15, 1867.

Two months ago, — viz., the 15th of March last, — I entered upon my duties as missionary of the American Unitarian Association. Rev. Charles Lowe, Secretary of the Association, in his letter inviting me to this work, suggested that I "visit many places, rather than attempt a persistent movement in any one."

In accordance with this suggestion, I have labored in Belleville, St. Clair Co., Illinois; in Jefferson City, in Sedalia, in Warrensburgh, in Pleasant Hill, in Independence, in St. Joseph, Missouri; and in Leavenworth City, Kansas, — all places of from three thousand to thirty thousand inhabitants. I did not find, in all my journey, a Unitarian, Universalist, or Christian church (though I found Disciple churches, which in Missouri call themselves Christian). I preached twenty-four times,

— in halls; Disciple, Baptist, and Presbyterian churches. To many of the places I went a perfect stranger, not knowing a person to give me "aid or comfort" in my mission, and yet, in every place where I preached, I found a few friends, say from two to twelve, some of whom had been entirely ignorant of our views and position, and yet, on hearing them, found themselves standing on the same liberal platform.

I have attended and taken part in several prayer-meetings; delivered several school addresses; have sold forty-four books, and distributed several of Dr. Eliot's discourses. I feel that, in such diffusive labor, working everywhere, I accomplish but little anywhere. Still, some have been instructed and taught the way of the Lord more perfectly; others have been started on a new train of thought; and I have faith that my "labor" has "not been in vain in the *Lord.*"

The country in which I travelled while on this mission is worthy of special note, because of its nature, and because of the position which Missouri must hold in the future of this nation. The country along the entire line of the Missouri Pacific Railroad, which crosses the State from St. Louis to Kansas City, is naturally divided into two sections. The first, extending to California Station, 150 miles west of St. Louis is "hilly and broken;" it has however its fine valleys, and is therefore exceedingly varied, both in appearance and fertility. But all this land is valuable for agricultural, horticultural, or mineral uses: the cereals grow luxuriantly in the "fat" bottom lands, and the hills are especially good for grass and fruit. The second section is prairie, and from California Station extends westward as far as I travelled, viz. to the western border of the State, and beyond into Kansas; but how far into Kansas I know not. This is one great extent of wondrously rich soil, it being from one foot to twenty feet deep; and the country is as beautiful as the soil is rich. Its rolling or undulating prairies, with here and there magnificent primeval forests; its surface of fresh grass, bright green varied by the black of recently ploughed or burned lands, with the water sparkling like diamonds as the wind agitates and the sun shines upon it, — is a view so perfectly charming, that one is exhilarated and excited: not for a few minutes only, as you glide by some

favored spot of earth; but continuously, for an hundred and twenty or thirty miles, and, from our starting-point, westward, the beauty and fertility so increasing that you may lay aside your book or latest paper, and feast your rapt spirit on primitive beauty. Alas! this fair picture, as it came from the hand of God, is marred and defaced by the desolations of war. Here stands a lone chimney; there the ruins of a once substantial and beautiful mansion, for some of these old slave holders "were denizens of blessed abodes." The inferior stock (cows and horses), the remnants of fences spared from the camp-fires of friend or foe, tell of relentless war of which this country has been a seat for years, dating back, perhaps, to the time when from this region "border-ruffian" raids were made on the earlier settlers of Kansas. Then they "sowed to the wind," and have "reaped the whirlwind," — then they took the sword, and during our late war perished by it; for, during the struggle, so troublesome were three of these western counties, that they were depopulated by military order. When the years of peace, upon which we have happily entered, and the hand of interested industry, shall wipe out these desolations, build up these waste places, and add the beauties of tasteful art and intelligent toil to these present natural attractions, then this, to speak modestly, will be one of the chief gardens of this great Republic.

Emigration, ever since the close of the war, has been flowing thither. During the war, many of our soldiers saw this country and have exhibited their appreciation of it, by returning to it, and, now in it, they will devote the same energy to its cultivation and improvement, that they did in the suppression of the great rebellion. You find ex-army officers in all the towns and cities: I cannot tell to how many lieutenants, captains, majors, and colonels I was introduced in Kansas City. In a word, New England, the Middle States, the North, and North-west have sent their hardy sons, and will send them. Even some have come from the South; and, now and then, one will tell you how he has seen the zeal and heard the matchless eloquence of Starr King on the Pacific coast.

To new settlers, each section of the State has its advantages, and disadvantages. Such localities as first inaugurate a good pub-

lic-school system, and let it be known, will find themselves great points of attraction to the very best class of people who seek homes in the West. Many would be glad to embrace such temporal advantages as this State offers, if they could do it without sacrificing the intellectual interests of their children. So they, for the good of their dear ones, remain under unfavorable temporal circumstances, and toil on in poverty or with but limited means. I certainly think that it would be a good investment for parties holding lands for sale, or for railroad companies, to encourage and liberally assist in the establishment of good, if not first-class, schools. It must not be understood that Missouri is destitute of such schools: she has them in some localities, but in others the people have voted against public instruction. But public sentiment is changing: the "leaven" is in the "meal," the lump will be changed, and the good time comes.

A country so fertile, so beautiful, so great in its possibilities and speedy prospects, should have *Liberal-Christian* missionary work done in it.

The pioneer ministers must not be indolent; for the newcomers are a fast people, and will not tolerate drones. (For the sake of speed, they write "Leavenworth" thus: "11worth.") Nor must they be of the extreme exquisite or "Rev. Cream Cheese" order; for the country is new, and needs workers: and, notwithstanding there is much refinement and taste, many of the people are "rough and ready." The ministers should be able men, so full of the spirit of Jesus, that they shall be impelled to every good word and work; men who believe in the Fatherhood of God, and in the brotherhood of humanity; men who believe in the divinity of Christianity, and in its power to save. Such men will succeed, and will accomplish much good. The Orthodox (so called) denominations are active. They have men and measures operating in all the towns and cities which I visited; but the great mass of people already *believe*, yea *know*, that God is too broad and deep in his love to confine himself to the narrow limits of any one denomination. Hence Liberal-Christian ministers, if of the true kind, will get the ears of the people, get their sympathy, get their hearts. The anti-sectarian Church of the West will not be composed of Eastern Unitarians: if any

expect it, they have an expectation which will never be realized. If we could find such in the West, they doubtless would constitute an intelligent and influential part of the Church, that is all; for they are very few west of St. Louis, in Missouri. I travelled across the State, and visited, as reported above, several of the largest towns (cities), and failed to find a person born and educated a Unitarian, until I reached Kansas City; and then only one. In Leavenworth City I found a few, and in the good city of "St. Joe" six; but in none of these places do they feel able to commence a persistent effort to establish a church or hold regular service. The truth is, the people of the West are from all places, and are of all sorts, — theologically, morally, and politically; a conglomerate, in which any specimen desired can be found. The proportion of Eastern Unitarians, as reported above, is very small; but those who are Unitarian by the force of reason and common sense, are many. Among all classes are those who are dissatisfied with the old theologies, and *with sectarism*. On the other hand, many are alarmed because of the unbelief of not a few. They dread the influence of men who say, "I believe nothing," and who spend Sundays in revelry and theatres. Others cleave to the one idea of spiritism — simply, I think, because they have not been taught, nor have they discerned, the grand harmonizing and all-embracing truths of Jesus. Meantime every sect seeks to establish churches. In every village and city they have men and measures in active operation. "Organize, organize," say they, "as a nucleus to which others will come;" but others come slowly, because the mental and spiritual food offered them is not the "bread which cometh down from Heaven." If we have eaten that bread, and been made strong by digesting and assimilating it, we can preach it to them, and so meet their wants and save them from error, unbelief, indifference, ignorance, and sin; and we may rejoice to be able, under God, to give them a reasonable theology, a religion just in its requirements, liberal in its *name, organization, and spirit*, heavenly and boundless in its love, trustful and hopeful in its work.

Such a religion is the religion of Christ, and therefore "other foundation can no man lay." On this rock will the Church

stand, and "against it" "the gates of hell shall not prevail." — "Lord! increase our faith" in thee, in thy truth, and in its final triumph. WILLIAM BRADLEY.

LETTER FROM REV. H. P. CUTTING.

WINONA, MINN., March 1, 1867.

MY DEAR MR. LOWE, — I have just returned from Hastings, Minn., where I preached last Sunday. This is a town of three thousand people. It is on the Mississippi, twenty or thirty miles below St. Paul. I preached, in the morning, on zeal and knowledge in religion; in the evening, on the Unitarian belief. We held our meeting in a neat and large hall. It was filled morning and evening. They urged me to come again. They have started a paper to raise funds. I am to preach there again in a few weeks.

I am astonished at our opportunity. Never did we have such openings. Devout men and women are ready to believe and work. Give us men, time, and patience, and we can lead the best religious thought of the nation. If we do not, we miss the grandest opportunity ever given to men. It appears to me the field is white, the harvest is ready. I cannot understand why we all cannot see our opportunity.

We want men to go into every large town, East, West, North, and South, engage a hall, advertise, preach, talk, write, study, and observe. This requires money. We have money in the denomination; as we have a vast fund of experience, culture, and, more than all, a religion and Teacher, — call him Lord or Spirit, no matter while we have the fact, — who is the head of all principality and power.

It seems to me, our radical friends need more practical work. I am a radical of the most radical type, and find in my work a chance to work it off.

I think the study and discipline of life must bring reverent minds to confess the sweetness, beauty, and perfections of Christ. It is not weakness to confess him Lord. If it is, I am indeed weak. I am alone much of my time. I think much in going

from place to place. I hear all kinds of men talk. Their want is, like mine, religious culture and growth; they want, as I do, in their weakness, the rising Lord of Life and Truth. Religion without him is an abstraction; with him, it is life, guidance, and joy. It is a waste of what is most precious to deny what wanting, aching human hearts desire, — the real Christ of the gospel, the Lord and Teacher of the ages.

Truly yours, H. P. CUTTING.

WHAT IS THE WORK OF THE SUNDAY-SCHOOL SOCIETY?

[In consequence of the greater prominency given to the *Sunday-school Society*, through the earnest efforts of its new Directors, the questions are frequently asked, "What *is* the Sunday-school Society?" and "What is it proposing to do?"

We have received a communication which briefly and plainly answers these questions. — EDITOR.]

THE "Sunday-school Society" was re-organized thirteen years ago. What it has *not* accomplished in that period, and the reasons why, it is not worth while occupying space to detail.

One thing it certainly *has* done: it established and maintains a semi-monthly *paper for children*, "THE SUNDAY-SCHOOL GAZETTE," which, for a year past at least, has been second to no child's paper in this country or England, except perhaps in one particular, namely, that of *illustrations;* and even in this it is superior to most of those published in this country.

The work which the Society now aims to do is fourfold.

First, To continue, and if possible improve, the "Gazette," and extend its circulation.

Second, To awaken our people more thoroughly to the importance of the systematic religious education of the young.

Third, To supply all the needed apparatus for the most efficient Sunday-school instruction, suggest new methods, disseminate information, and in all possible ways assist in perfecting, and rendering most serviceable, the Sunday-school where it now exists.

Fourth, To aid in the establishment of new Sunday-schools; and, by donations of books, by correspondence, sympathy, and personal co-operation, to encourage and strengthen remote, feeble, and ill-equipped schools already existing.

In furtherance of this fourfold object, the Directors decided that the first essentials were a local habitation, and an official representative, whose whole time and attention should be devoted to these interests.

A room in the Denominational House in Chauncy Street was secured as an office. The Secretary elected at the last annual meeting of the Society undertook the enlarged labor.

The publication of the paper, hitherto contracted for at a given sum per thousand circulation, was transferred to this office, thereby making a saving of about twelve hundred dollars per annum, which is so much towards the office expenses.

The *second* object named, the Secretary labors to attain through the columns of the "Gazette" and our other denominational journals, by correspondence, personal intercourse, and by addresses at Local Conferences, and in such Sunday-schools and pulpits as are accessible to him for this purpose. The anniversary week mass-meeting of children (and others) is a movement in this direction; and new means will constantly be sought to induce and inspire our people, and all people, to devote more thought, care, and money to the distinctively religious education and training of their children.

The *third* object opens a wide field of labor for the Society. Beyond a few good, a considerable number of indifferent, and some very poor, question-books, service, and singing-books, we have absolutely no distinctive Sunday-school literature or apparatus. It is not expected that we can immediately create all we want in this department; but the Society have already taken several steps in the matter. They began by purchasing the stereotype plates of nearly all the desirable existing manuals, &c., now in use, and in consequent demand, in our schools. These they will publish and supply at the usual prices. They collect, and keep on sale at their office, all the approved mottoes, text-cards, roll, record, and class-books, librarian's cards, maps, &c.

They also design to keep on hand, and furnish to schools at

the lowest rates, all the books approved by the Ladies' Commission for Sunday-school libraries.

These projects, already inaugurated, require a considerable investment, immediate and continuous, but yield a respectable and increasing profit, which goes to still further diminish the expenses of the office.

New cards for infant classes have been published; others are in press. A new Sunday-school hymn and tune-book, and a new Sunday-school service-book, are in preparation; together with several other matters of like character. As the beginning of a distinctive denominational literature for the young, *premiums are now offered for original books*, especially calculated for *our* Sunday-school libraries (and home reading). Other Sunday-school needs will receive early attention.

In regard to the *fourth* department of work, every day brings letters asking for advice or information as to the best books, plans of instruction, &c.; and donations of manuals, second-hand library books, cards, &c., are constantly being made to new or small schools, to such extent as our means warrant. Several hundred copies of the "Gazette" are distributed among the various reformatory schools at the North, and the Soldiers' memorial and Freedmen's schools at the South; to the latter of which they are particularly acceptable, being eagerly looked for by the scholars, and forming often the only reading matter in their homes.

From this brief statement of work, two conclusions at least seem apparent: *namely*, that the demands upon the Secretary are sufficiently varied and numerous to employ him, as they do incessantly, seven days in the week; and that the Society is no longer a nominal or a local, but a real, active, and national organization, having need of, and able to use profitably, the sum they ask this year from the churches. And it is to be hoped that every society in the denomination will feel moved to respond to the call for funds, in proportion to its ability; that our two distinctively denominational societies, the American Unitarian Association and the Sunday-school Society, one devoted to the religious improvement of the adult, and the other to that of the children, may not be limited in their good work from want of money.

NEW PUBLICATIONS.

First Historical Transformations of Christianity. From the French of Athanase Coquerel the Younger. By E. P. EVANS, Ph. D. Boston: William V. Spencer.

This is a little book of rare worth. Written in a pure, clear style, which the translator has admirably preserved, it presents, in a short compass, the results of much careful study and vigorous thought. It starts with the principle, that, since religion is the relation between God and man, and since of these two factors one is finite, therefore religion cannot be absolute. And, in tracing its mutability, he uses a bold freedom in his investigations of Christianity, showing not only the corruptions of the various periods of the Church, but setting Paul and James and Peter and John, as, notwithstanding all attempts to reconcile them, actually opposing each other on vital points of religious doctrine.

But, under the changing forms in which it is clothed, the author recognizes the unchangeable character of Christianity, considered by itself; and, with reverent appreciation and earnest sincerity, owns, as the only foundation, "Jesus Christ th same yesterday, to-day, and for ever."

The Progress of Doctrine in the New Testament. By THOMAS DEHANY BERNHARD, M.A. Boston: Gould & Lincoln.

This volume consists of eight Bampton Lectures. Their aim is to show the unity of plan in the various books of the New Testament; so that each presenting, by a divinely ordered continuity, a new phase of doctrine, together they afford it perfect and complete.

Love in Spain, and other Poems. By MARTHA PERRY LOWE. Boston: W. V. Spencer.

The Christian Doctrine of Forgiveness of Sin. By JAMES FREEMAN CLARKE. Second edition. Boston: American Unitarian Association.

We are sure that this book, so long out of print, and yet so well remembered by many in our churches, will be welcomed with pleasure.

We do not know anywhere so satisfactory a treatment of the subject of which it treats, covering, as it does, the whole topic of sin and its consequences, pardon and its conditions, and the new life as its result, — involving, of course, the work in connection with it, of God and of Christ, and of man himself.

It is perhaps the most important and the most difficult in the whole circle of religious doctrines. One need only to read the writings of Paul and Peter and Luther and Augustine, or any

other earnest wrestlers with religious thoughts, to see how anxiously it has been studied, and how vital it has been regarded, as bearing on religious sentiment and practice.

It is the doctrine which chiefly distinguishes us as a denomination from other Christian believers; from the Calvinistic sects on one hand, and from the Universalist and other liberal bodies on the other. The difference is broad and distinct. It is perhaps the only doctrine on which our position is very clearly defined. Amid all the controversies which seem so to divide us, we are united on this; and we apprehend most of us will be in the main satisfied with the presentation of it in this little book.

By the way, one of its recommendations is this very smallness of size. In this busy age, many valuable books fail of securing their proper circulation and influence by reason of their bulk which makes them costly to buy and laborious to read. — ED.

Memoir of Rev. Samuel Barrett, D.D. With a Selected Series of his Discourses. By LEWIS G. PRAY. Boston: W. V. Spencer.

The subject of this Memoir was too well known and is too freshly remembered to make it necessary to repeat, that, while there was in his life little of striking incident, yet it would be difficult to select a better example by which to illustrate the average experience of a minister in our denomination. Dr. Barrett was a good preacher and true man; but he had no brilliant gifts to make him at all exceptional. His lot was such as might fairly come to any one who had the same earnest consecration to his work, and the same true religious convictions, with fair abilities and a faithful use of them. He lived honored, beloved, and with a daily round of opportunities for usefulness faithfully improved; and, as we read the Memoir, we feel that, while it shows how he adorned the profession, it also illustrates the dignity and value of the profession itself. The sermons are vigorous, clear, and earnest, full of that shrewd, practical sense which especially characterized their author.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 13, 1867. — Present: Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Livermore, Willson, Crosby, Denny, Staples, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to parish libraries in Laconia, N.H., and Germantown, Penn.; library of Oxford University, Oxford, Ohio; and of Maryville College, Maryville, East Tennessee; and town library, Bolton, Mass.

They also reported in favor of an appropriation for issuing new editions of ten tracts of the first series, seven of the fourth, six of the fifth, and Rev. S. J. May's "What do Unitarians Believe?"

The report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $162 to the Free Church in Boston, under the charge of Rev. N. M. Gaylord, for rent of hall three months; $500 to the Society in Laconia, N.H., towards the expense of building a church, the amount to be secured by the usual bond; $700 in aid of the Society in Brunswick, Maine, the coming year; and $100 to the Society in Sudbury, Mass., — all of which recommendations were adopted.

The Committee on the Middle States submitted a report from Rev. C. B. Webster, in regard to missionary work done by him in certain places in Pennsylvania and New Jersey, under the auspices of the Association; and also a communication from Scranton, Penn., relative to the establishment of a liberal society there.

The Committee on the Southern States announced, that a report had been received from Miss Bradley, concerning her work in Wilmington, N.C., which indicated a gratifying success. At the date of the report (April 14) she had 106 pupils in her day school, 54 in the industrial school, and 98 in the Sunday school.

The Committee on the Western States submitted reports from Rev. Charles H. Brigham, Rev. Robert Hassall, and Rev. John Ellis.

They also recommended the following appropriations, in response to applications received: $1,000, as a loan, to the Society in Bloomington, Ill., for five years, without interest, to enable them to complete their church building, — the same to

be upon security satisfactory to the Finance Committee; $100 to the Society in Kalamazoo, Mich., towards the support of their pastor the coming year; and $200 to the Society in Delton, Wis., for a similar purpose, — which recommendations were adopted.

The Committee on the Pacific Coast reported that a communication had been received from Rev. Charles G. Ames, announcing that he had succeeded so well in his ministry, that he would need no further help from the Association towards his support, representing the opportunity in California as very great, and begging that more laborers might be sent into the field. Also a communication from Portland, Oregon, renewing the request for a minister; and from Denver, Colorado, asking for missionary preaching.

The Committee on Theological Education submitted a report from Rev. A. A. Livermore, respecting the use made by the Trustees of the Meadville Theological School of the money appropriated by this Association in aid of that institution.

The Special Committee on the Hymn and Tune Book made a report, showing that the work was nearly ready for the printer.

The Special Committee on the Annual Meeting presented a report concerning the arrangements made by them for that occasion.

The Special Committee, appointed at the last meeting, to consider the amendments to the By-laws of the Association, reported that it seemed to them that the Board should recommend the adoption of the amendments, after they had been so modified as to provide that the President, Vice-Presidents, &c., should be chosen by the Executive Committee from their own number.

On motion of Mr. Sawyer, it was voted, that the balance remaining in the Treasurer's hands, belonging to the income of the Perkins Fund, should be intrusted to the Committee on Theological Education, for such use as they might deem expedient in introducing young men into the ministry.

The Board then adjourned.

INTELLIGENCE.

THE ANNUAL MEETING OF THE WARREN-STREET CHAPEL CORPORATION, Boston, was held at the Chapel on Sunday evening, April 21. The Report of the Superintendent, Rev. William G. Babcock, was read, and the Report of the Treasurer. The following gentlemen were chosen as the Standing Committee for the ensuing year: Henry I. Bowditch, Rev. Edward E. Hale, Patrick T. Jackson, George S. Hale, Charles A. Babcock, James A. Dupee, John L. Emmons, A. Augustus Call, O. J. Faxon, Thomas Hills, Samuel Weltch, J. Thomas Vose.

THE NORFOLK CONFERENCE held its second meeting at Roxbury, Mass., on Wednesday, April 24. At the morning session, Rev. Nathaniel Hall, of Dorchester, read a report on the question, "How may the Sunday services of our churches be made more promotive of the religious life?" which was followed by a discussion. In the afternoon, reports were made by the delegates from the different societies connected with the Conference; and then the discussion of the morning was resumed, and continued until the time for adjournment, closing with the adoption of the following resolution: —

Resolved, That we deem it of the utmost importance to extend the influences of Christianity to those who are without such influences at our own doors; and we pledge ourselves to use our personal efforts to increase the number of attendants upon the services of our own churches, and to allow no person to remain outside of such Christian influences for the want of kind and earnest invitation.

Rev. CHARLES B. WEBSTER was installed as pastor of the New Unitarian Society in Binghamton, N.Y., on Wednesday, April 24. The sermon was preached by Rev. Octavius B.

Frothingham, of New York; Rev. William J. Potter, of New Bedford, Mass., gave the address to the people; and Rev. Edward C. Guild, of Ithaca, N.Y., the right hand of fellowship.

THE SOCIETY IN MARLBORO', MASS., having rebuilt their church, — retaining only the frame of the old one, — it was dedicated on Thursday, April 25. The sermon was preached by Rev. James Freeman Clarke, D.D., of Boston; and the pastor, Rev. Eugene De Normandie; Rev. Rush R. Shippen, of Worcester; Rev. William G. Scandlin, of Grafton; and Rev. Courtland Y. De Normandie, of Fairhaven, — took part in the exercises.

THE WISCONSIN AND MINNESOTA CONFERENCE held its second quarterly meeting at Madison, Wis., Wednesday and Thursday, May 1 and 2. A discourse was delivered by Rev. Newton M. Mann, of Kenosha, Wis., and there were discussions on various important subjects.

THE WORCESTER-COUNTY CONFERENCE held a meeting at Brookfield, Mass., on Tuesday and Wednesday, May 6 and 7. An address was delivered on Tuesday evening by Rev. George S. Ball, of Upton, on "The adaptation of our Christian religion to the wants of the people;" and remarks were afterwards made by Judge Chapin, of Worcester, and Rev. Crawford Nightingale, of Athol. On Wednesday there was a meeting for conference and prayer, followed by a meeting for discussion, the subject being "The duty of Christians to devote their means to religious objects." A resolution was passed, recommending that the funds collected by the societies be given to the American Unitarian Association.

Mr. HASKETT D. CATLIN was installed as pastor of the Neponset Society, Dorchester, Mass., on Wednesday evening, May 8. The order of services was as follows: Introductory prayer by Rev. Thomas J. Mumford, of Dorchester; reading from the Scriptures by Rev. Frederic Hinckley, of Dorchester; sermon by Rev. Andrew P. Peabody, D.D., of Cambridge; ordaining

prayer by Rev. Nathaniel Hall, of Dorchester; address to the pastor and people by Rev. John H. Morison, D.D., of Milton; right hand of fellowship by Rev. Charles E. Grinnell, of Lowell; benediction by the pastor.

THE NEW-YORK CENTRAL CONFERENCE OF LIBERAL CHRISTIANS held a meeting at Auburn, N.Y., on Tuesday and Wednesday, May 14 and 15. Sermons were preached by Rev. Asa Saxe, of Rochester, and Rev. Joseph May, of Yonkers; and an essay was read by Rev. Frederic W. Holland, of Rochester. The following resolutions, after being debated in turn, were passed unanimously: —

First, That the most pressing want of our Liberal societies is a deeper religious life, prompting to more earnest action, and necessitating a heartier union.

Second, That the religious indifference which we all lament is due mutually to the pulpit and the pew.

Third, That our societies cannot attain their full efficiency until organized into committees on strangers, on the sick, on charities, on music, on amusements for the young, which shall interest both laymen and laywomen in active religious effort.

Fourth, That church music ought to be regarded as a part of the devotions of the sanctuary, and engaged in by the congregation.

THE SOUTH-MIDDLESEX CONFERENCE met at West Newton, Mass., on Wednesday, May 15. The President, Hon. E. R. Hoar, of Concord, in his opening remarks, announced that the present meeting was a union of the Conference and the Middlesex Sunday-school Society; and that all present were invited to take part in the discussion of the following subject: "The responsibility of a Christian society in the religious education of its children." Rev. George W. Briggs, D.D., of Cambridgeport, made the opening address, which was followed by a discussion, continuing until the time for adjournment.

THE CORNER STONE of the new church, to be erected by the society in Springfield, Mass., was laid on Monday, May 20. Addresses were made by Rev. Charles A. Humphreys, the pastor, and Col. James M. Thompson, chairman of the Building Committee.

THE SUFFOLK CONFERENCE held a meeting in Boston, on Monday, May 20, at the Vestry of the Hollis-street Church. Reports were presented on the following subjects: "Social Meetings for Religious Conference," "Christian Hospitality to Strangers," and "Lay Preaching."

THE ESSEX-COUNTY CONFERENCE met at Lynn, Mass., on Thursday, May 16. Reports from the different societies were made, showing their spiritual condition, and to what extent they had engaged in missionary work, and the general objects of the Conference. The Secretary then read the following, received from the Universalists:—

At the last meeting of the Boston Association of the Universalists, held in Rockport, May 1st and 2d, the following resolution was adopted:—

Resolved, That delegates be appointed from this body for the purpose of visiting the Unitarian Conference within the limits of this Association, during the present year, to consult with reference to the mutual Christian work which we as kindred sects may unitedly perform.

Revs. John G. Adams, of Lowell; E. H. Capen, of Gloucester; A. F. Powers, of Malden; and Samuel Porter, of Beverly,—were appointed by the Business Committee to carry out the above resolution.

In response to the above, the subjoined was passed:—

Resolved, That we receive with pleasure the communication from the Boston Association of Universalists, in reference to a consultation about our mutual Christian work; and that we cordially welcome the delegates they have appointed to this meeting, and invite them to take part in our discussions.

Resolved, That a permanent committee be appointed to confer with them in reference to our mutual Christian work.

The business of the Conference was then suspended to join in religious exercises. Rev. Robert Collyer, of Chicago, Ill., delivered a sermon on faith, from the text, "Faith, the evidence of things not seen."

In the afternoon, the following resolution was adopted:—

Resolved, That we regard a union between our own and other denominations as of quite secondary importance to friendly and co-operative relations with them, and only to be expected or desired when it shall come spontaneously and as of moral necessity. But we deem it right and

fit to encourage union with Christians of whatever name, who can work and worship with us; and are ready to do so in places where neither party alone is able to maintain religious worship, but where together they can; and we would discourage any effort, in behalf of our own denomination or opinions, whose tendency is to supplant or weaken any other Church based upon liberal principles and conducted in a liberal spirit.

Rev. ALONZO HILL, D.D., has resigned the charge of the Second Congregational Society in Worcester, Mass., after a ministry there of forty years.

Mr. S. CURTIS BEACH, a graduate of the Cambridge Divinity School, in the last class, has accepted an invitation to take charge of the society in Augusta, Maine, one year.

Rev. JOHN B. GREEN, has accepted a call from the society in Chelsea, Mass.

THE SOCIETY IN BROOKFIELD, Mass., has sold its church edifice to the Catholics, and will at once erect a new one.

Rev. FREDERIC FROTHINGHAM, of Brattleboro', Vermont, has accepted a call from the society in Buffalo, N.Y.

Rev. JACOB G. FORMAN, has accepted a call from the society in West Bridgewater, Mass.

Rev. THOMAS L. ELIOT is now supplying the pulpit of the society in New Orleans, La. The debt remaining on the church has been removed. This building was completed in 1855, at a cost of seventy thousand dollars.

Rev. DAVID H. MONTGOMERY has resigned the charge of the society in Danvers, Mass.

ACKNOWLEDGMENTS.

1867.			
April 11.	From	First Parish, Dorchester, for Monthly Journals	$41.00
19.	„	Society in Kennebunk, Maine, for Monthly Journals	13.00
20.	„	Society in Brighton, including a life-membership for its pastor, Rev. Samuel W. McDaniel, and $16 for Monthly Journals	217.00

1867.			
April 22.	„	Rev. Dr. Putnam's Society, Roxbury	$800.00
23.	„	Rev. William R. Alger's Society, Boston . .	400.00
24.	„	Society in Springfield, including $30 from L. J. Powers, to make his wife a life member: and from J. L. King, to make William H. King	1,100.00
25.	„	Society in Waterville, Maine	75.00
25.	„	A friend: —	
		For India Mission 100.00	
		For Meadville School 50.00	
			150.00
26.	„	Society in Trenton, N.Y.	10.00
27.	„	Edwin Willson, Walpole, as final payment for life membership	15.00
29.	„	J. W. Tufts, Medford	10.00
29.	„	Society in Sandwich, to make its pastor, Rev. T. W. Brown, a life member	30.00
30.	„	De Witt C. Bates, as an annual membership .	1.00
May 2.	„	Society in New Bedford	700.00
2.	„	Barton-Square Society, Salem	535.00
2.	„	Ladies' Association, South Danvers	20.00
6.	„	Ten annual members in Pepperell Society . .	10.00
6.	„	Rev. G. F. Piper and Rev. John Murray, as annual memberships	2.00
6.	„	A. S. Lincoln, A. B. Lincoln, and L. R. Stone, Medford, $5 each	15.00
7.	„	Society in Brooklyn, Conn.	15.00
7.	„	Rev. J. Fisher, as an annual membership . .	1.00
8.	„	South Congregational Society, Boston, additional, including $30 from William Brigham, to make C. B. Brigham a life member . .	1,100.00
9.	„	Society in Easton	24.65
9.	„	C. P. Rice, as an annual membership . . .	1.00
10.	„	B. H. Bartol, Philadelphia	100.00
10.	„	"E. G.," Philadelphia, additional	25.00
11.	„	Society in Belfast, Maine	70.00
13.	„	Rev. A. W. Stevens's Society, Cambridgeport	232.35
13.	„	W. S. Blanchard, as an annual membership .	1.00
16.	„	Society in Brattleboro', Vt.	200.00
16.	„	Mrs. Charles Cheney, Hartford, Conn. . . .	50.00
16.	„	Society in East Cambridge	50.00
16.	„	„ „ Plymouth, for Monthly Journals .	15.00
16.	„	Philemon Putnam, Danvers	5.00
16.	„	Friends in New Brunswick, N.J.	35 00
16.	„	Rev. W. S. Heywood, as an annual membership	1.00
17.	„	Rev. Dr. Farley, Trustee, as income of Graham Fund	160.82
17.	„	Chestnut Hill Society, Brookline	50.00
17.	„	A gentleman in Chicago, Ill., to make Rev. Robert L. Collier, D D., a life member . .	30.00
17.	„	First Parish, Dorchester, for Monthly Journals, additional	3.00
17.	„	Rev. H. P. Stevens, and Rev. T. L. Dean, as annual memberships	2.00
17.	„	A friend.	1.00

THE

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FORTY-SECOND ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE forty-second Annual Meeting of the American Unitarian Association was held at the Hollis-street Church, Boston, on Tuesday, May 28, at nine o'clock, A.M.

The meeting having been called to order by the President, Hon. JOHN G. PALFREY, prayer was offered by Rev. JOHN H. MORISON, D.D.

The reading of the records of the last Annual Meeting was dispensed with.

The Treasurer, Mr. CHARLES C. SMITH, then read the following as his statement for the year ending April 30; and the Secretary read the report, which is appended, of the Auditing Committee appointed by the President, in accordance with the vote adopted at the last annual meeting of the Association.

Dr. TREASURER'S STATEMENT. Cr.

1866.		
April 30.	To Balance, per account rendered to date . . .	$7,638.19
1867.		
April 30.	To Amount of Receipts on sundry accounts; viz., —	
	DONATIONS: From sundry persons and societies, for the general objects of the Association $54,827.84	
	Bequest of James Hayward . . . 18,800.00	
	" " Lydia S. Gale 11,000.00	
	" " Margaret Newman . . 2,062.25	
	" " Ellen M. Smith 1,000.00	
	" " Hannah Frothingham . 94.00	
		87,784.09
	INDIA MISSION: Amount specially contributed for this object	223.05
	MEADVILLE THEOLOGICAL SCHOOL: Amount specially contributed in aid of this institution	120.00
	NEW-ENGLAND STATES: Amount specially designated for use in this section of the country	162.00
	WESTERN STATES: Amount specially designated for use in this section of the country . . .	95.00
	NATIONAL CONFERENCE: Amount received toward the expenses of this Body	148.90
	MONTHLY JOURNAL: Amount received from subscriptions and sales	1,655.03
	MERCHANDISE: Amount received from sales of books, tracts, &c.	5,098.57
	EXPENSE: For sundry small items on this account	68.52
	PROFIT AND LOSS: For sale of old paper stock .	23.97
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account . . .	63,358.75

1867.			
April 30.	By Amount of Payments on sundry accounts; viz., —		
	NEW-ENGLAND STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies . .		$7,474.85
	MIDDLE STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies		4,991.38
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies		2,699.49
	WESTERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	10,446.83	
	To aid in the purchase or erection of churches	4,350.00	
			14,796.83
	PACIFIC COAST: Amount of missionary expenses		1,623.82
	INDIA MISSION: Amount paid on this account .		4,100.03
	NATIONAL CONFERENCE: Amount paid toward the expenses of its second session		803.25
	MEADVILLE THEOLOGICAL SCHOOL: Amount contributed in aid of this institution		1,500.00
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount of their expenses		66.40
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.		9,877.99
	MERCHANDISE: Cost of Books, Stereotype Plates, &c.		17,450.24
	EXPENSE: Salary of Secretary and Assistant Secretary, cost of stationery, fuel, postage, advertising, &c.		7,130.26

INTEREST: Amount received on Temporary Investments	7,721.05
INCOME OF GENERAL FUND	1,551.65
INCOME OF GRAHAM FUND	670.75
INCOME OF KENDALL FUND	134.70
INCOME OF PERKINS FUND	748.00
INCOME OF LIENOW TRUST-FUND	324.00
	$177,526.22
April 30. To Balance brought down	$1,342.53

BOSTON, May 22, 1867. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1867, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $1,342.53; that the funds held by him on account of the Association are the General Fund, amounting to $26,400; the Hayward Fund, amounting to $20,000; the Kendall Fund, amounting to $2,000; the Lienow Trust Fund, amounting to $3,300; the Perkins Fund, amounting to $8,000; and the balance of Temporary Investments, amounting to $23,000; and that satisfactory bonds and certificates were exhibited to us according to the above schedule, for each of these amounts.

WILLIAM H. BALDWIN.
JONATHAN BROWN, JR.

PROFIT AND LOSS: For sundry small items chargeable to this account	1.70
BILLS RECEIVABLE: Amount loaned sundry religious societies	3,100.00
GENERAL FUND: Amount invested on this account	13,300.00
HAYWARD FUND: Amount invested on this account	20,000.00
INCOME OF HAYWARD FUND: For premium on Bonds purchased for this Fund	1,375.00
INCOME OF LIENOW TRUST-FUND: Amount paid to the Treasurer of the Benevolent Fraternity of Churches	324.00
AID TO THEOLOGICAL STUDENTS: Amount paid for this purpose	400.00
TEMPORARY INVESTMENT: Amount paid for Bonds, &c., purchased on this account	60,100.00
INTEREST: For premium on the above	5,568.45
By balance carried to new account	1,342.53
	$177,526.22

BOSTON, April 30, 1867.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$26,400
,, ,, Hayward Fund	20,000
,, ,, Kendall Fund	2,000
,, ,, Lienow Trust Fund	3,300
,, ,, Perkins Fund	8,000
Balance of Temporary Investments	23,000

The Secretary, Rev. CHARLES LOWE, then read the following as the —

FORTY-SECOND ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

THE work of this Association, during the year which has closed, has been so nearly of the same nature as that of the previous year, and besides has been so fully reported in the Journal from month to month, that we present merely a condensed statement of our operations.

To a considerable extent, indeed, the work of the last year has been not only of the same nature with that of the one preceding, but identical with it; for many of the movements then encouraged by our aid, absolutely required, and have received, continued assistance. This fact, by the way, deserves notice for other reasons, besides explaining thus the similarity of our work. Very many of the most important enterprises in which we are called to co-operate would be regarded as unwise experiments, but for the reasonable assurance, that this co-operation and substantial help would be continued longer than a single year; and thus, to a large extent, every appropriation of one year necessitates a similar appropriation the next. This consideration illustrates two things, — first, the importance of steady contributions from the churches; and, second, the necessity which is felt by the Committee of reserving something unappropriated from the resources of the year.

AID TO SOCIETIES.

Fifty-eight organized societies have, during the year, been aided by appropriations of money.

Sometimes this has been in the way of a contribution towards the minister's salary; in which case the policy has been adopted, wherever it has been practicable, of requiring, as a partial equivalent, that the minister shall give a certain portion of his time to missionary work, under the direction of this Association. This plan has often been found to result in much good, without

essentially impairing the value of the assistance to the society aided. Especially has this been so where the congregations, during the minister's absence, have conducted the religious exercises by themselves. In several cases, this active participation, on the part of the laymen, in the service of the church, has been the means of awakening a fresh interest, and so has produced happy results.

Many of the societies that have been aided by us in the support of their minister, are of recent establishment, and offer reasonable assurance that they will be self-sustaining in a very short time. Others will always require aid, but are so favorably situated for influence, that it has been deemed wise to afford them help. A very considerable number are so dependent on this assistance, that they would be seriously affected, if not compelled to suspend services, if the aid should be withdrawn.

Again, in many instances, the assistance rendered has been for the purpose of enabling the society to build or enlarge their church. We think few years have shown greater activity among the societies of our denomination, in the way of thus increasing their church accommodations; and great liberality has been shown by the parishes in raising money for this purpose. We have encouraged this activity to a reasonable extent by our co-operation; believing that all this expenditure, if judiciously made, is a permanent increase of the wealth and strength of the denomination. Whenever money has been thus appropriated for church building or enlargement, it has been given with a condition, that it shall revert to the Association if ever the building shall cease to be used for a Unitarian church.

GENERAL MISSIONARY WORK.

Besides this aid to organized societies, we have attempted general missionary work; by which preaching has been afforded at the cost, and under the direction, of this Association, in *one hundred and twenty-six* different towns or cities in which no Unitarian organization existed.

This work has been done, in part, by the regular missionaries of our Association; in part by the ministers towards whose support the Association has contributed (as already explained), on condition of their performing such missionary service; and in part by ministers whom we have expressly engaged with reference to some particular appeal.

Eighteen missionaries have been in the employ of the Association, and, either wholly or in part, supported by its funds for three months and upwards, during the year. And, besides these, *eighty-six* of our ministers have been similarly employed for a shorter period of service.

This kind of general missionary work has been engaged in with care. Usually, it has been only in places to which we have been directed by some special knowledge of the field; and we have been guided in continuing it by the reports of the missionaries themselves. The results have been very encouraging. Of course, in many cases, no immediate visible fruit has appeared; but there has rarely been an instance in which the missionary has not reported a favorable hearing, and expressed a satisfaction with the work. In a very large number of instances, an earnest desire has been awakened and expressed for some arrangement by which such services could be occasionally repeated. In *eight* of these places thus visited, a permanent organization has already been formed; and in more than *thirty*, we have been assured, that a good society could be counted on, if they could have a suitable minister, and temporary assistance from our funds.

The principal field of our operations has been the New-England, Middle, and Western States. Each of these three divisions has peculiarities of its own, on which it would be interesting to dwell; but, for the purposes of this report, it has seemed sufficient to include all in this general summary of our operations. It is in these sections that our principal work will continue to be. If we seem to give more prominence in the remainder of our report to other localities, it is because the work in these just referred to is so great, that we do not attempt to give it in detail.

WORK IN THE SOUTH.

Our work in the South, though inconsiderable in extent, has been very encouraging. We issued a few tracts for freedmen, and have distributed them somewhat widely. The readiness with which they have everywhere been welcomed has led us to propose a more extensive circulation of these, and the preparation of a larger variety. It has been gratifying to find among the colored people, of whatever denominational name, no such prejudice as would prevent them from welcoming our thoughts merely through objection to our name. And we have constant testimony to show, that our general views of religion and life commend themselves even to those among them who differ widely from us on some points of theological doctrine. Not many weeks ago, a leading bishop of the African Methodist Church, when Unitarians were spoken of in his presence as infidels, — knowing, as he did, how true our denomination has always been to the gospel principles of humanity, as shown by the experience of his own people, — replied, "Give me a *humane* infidelity, rather than a so-called Christianity that is *inhumane*." Wherever our ministers or teachers have gone, they have found among the colored preachers and colored people a warm, Christian welcome. There seems to be open to us in this direction a wide and ready field. We have been kept from it chiefly by the more pressing demand elsewhere. But we anticipate an increasing call for work in the South, either independently or in connection with other denominations, which we shall not be able to refuse. Nor is our opportunity among the colored population alone. The work of Miss Amy M. Bradley, whom we, in connection with the Soldiers' Memorial Society, have employed as missionary in Wilmington, N.C., illustrates what can be done probably in every city of the South. Wilmington was selected by us for accidental reasons, not by any means as being more promising than any other place. She went, an entire stranger, in January of the present year. She has now a day school, numbering one hundred and twelve pupils (chiefly

white); an industrial school, numbering fifty-four pupils; and a Sunday school, numbering ninety-eight pupils. She distributes our papers and tracts, and has so won the confidence of the people, that some of the leading citizens have given pecuniary help to her school.

PACIFIC COAST

We have till recently continued to employ Rev. Charles G. Ames, as our missionary in California. He has now, however, succeeded in making his ministry self-supporting, and writes with confident assurance, that if the Association will lend again the same aid to others, which it afforded him, it would be easy to multiply self-supporting societies in that State. Earnest requests have come also from Oregon, representing the opportunity to be very great; but thus far the men have not been found to enter upon the work.

FOREIGN MISSIONS.

The India mission has been aided during the year by a generous bequest, and the Committee have been enabled to increase somewhat the amount appropriated to it. They have assumed a considerable part of the salary of Rev. William Roberts in Madras; have contributed to the expense of the mission in Salem and Secunderabad; and have, besides, made extra appropriations for the working of the printing-press, and for the other uses of the mission.

In Mr. Dall's Mission School, two hundred and sixty-three boys come every day under his direct religious instruction. His school for girls (established some time before Miss Carpenter's noble mission on behalf of the women of India) has had reasonable success. It now numbers forty pupils. Besides these, he has what he calls his "Vernacular School," and his "School of Useful Arts."

In addition to his work in Calcutta, Mr. Dall has made extensive journeys at his own charges, and has thus opened important communications with influential men in various parts of the

country, to whom he sends our books and tracts, or else by letter explains our views of religious doctrine in answer to their inquiries.

The Hindoo mind is evidently, in a very great measure, prepared to receive our views. Orthodox missionaries have confessed that India must be converted "through Unitarianism," as the first step towards what they deem the evangelical faith. As one of them expresses it, "Christianity must run the ordeal of Unitarianism in India." Miss Carpenter, of whose visit Mr. Dall has always written with great cordiality and satisfaction, wrote to him just before her departure, "I am more and more satisfied, that the Hindoos, as a body, will never embrace Trinitarian Christianity; but I see they are not opposed to the simple teachings of Christ."

The Committee have commissioned Mr. George Ryan, at his request, as missionary in Buenos Ayres, in South America. No report has yet been received from him; but he represents the opportunity to be very good.

PUBLICATIONS.

We have published, during the year, the following books: The Service of Sorrow, by Miss L. P. Hale; The Translations and Notes, by Professor Noyes, of Job, The Psalms, Proverbs, Ecclesiastes, Canticles; Dr. Nichols's Hours with the Evangelists; Dr. Clarke's work on the Doctrine of Forgiveness.

We have now in press a volume of Sermons, by Rev. Dr. Bellows, being a reprint of the volume entitled "Restatement of Christian Doctrine;" an abridgment, by C. E. Norton, Esq., of Professor Norton's Genuineness of the Gospels.

The Committee appointed to prepare a Hymn and Tune Book have given a great amount of labor to their work, and are nearly ready to report. We hope soon to be able to announce it as ready for publication.

We have also published twenty-three new tracts, and have circulated some fifty-three thousand copies of these and the older tracts of the Association. Our publications have been given, on application, to thirty-eight public libraries.

An important change of policy, in this department of our work, has been adopted during the year. The prices of our books have been reduced to an exceedingly low rate. The aim was thereby to increase their circulation, and so to make as effective as possible this important agency. The plan has not been long enough in operation fairly to test its worth; but the increased call for our books, especially from other denominations, induced by advertisements in various religious papers, has, we believe, already justified the change. We feel greatly the need of two classes of publications in addition to our present list, viz., 1. Books of a practical character, such as religious biographies and the like; and, 2. Short, plain, vigorous tracts, both doctrinal and practical, suited for circulation among a class of people to whom our present series appear too elaborate and scholarly. We invite the attention of the writers in our denomination to this pressing want.

THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

The Ladies' Commission on Sunday-school Books have continued their work with the co-operation of this Board, and have recently given its results in a new catalogue, containing five hundred and seventy-three books, recommended to families and schools. They have examined nineteen hundred volumes; and the selection has been made with the greatest care, every book recommended having been read by at least five persons of the Commission.

BUILDING IN CHAUNCY STREET.

The use of rooms in our building has been given to the Sunday-school Society, and other rooms have been rented by the Christian-Register Association and the Monthly Religious Magazine.

THEOLOGICAL EDUCATION.

Besides the usual appropriations in aid of students in the theological schools at Cambridge and Meadville, the sum of fifteen hundred dollars was given to the Beneficiary Fund of the Mead-

ville School, at a time when this assistance was represented to be almost essential, in order to enable the needy students to continue their course. And other small amounts have been voted in aid of those preparing for the ministry elsewhere than in our theological schools.

In this connection, we have to repeat the statement of the last report, that the most imperative need of our denomination and of our cause is an increased supply of able, earnest ministers, full of the spirit of Christ, and thoroughly consecrated to their work.

We have encouraged lay preaching in several instances, and believe that this can be made a very valuable instrumentality. But, however extensively this may be tried, it will hardly lessen the demand for a regular ministry; and it is a thing which should now seriously occupy the thoughts of the denomination, how best to supply this demand.

LOCAL CONFERENCES.

The organization of Local Conferences has been regarded with much interest by this Board, and they look with great confidence to this new movement as a help to the efficiency of our missionary work. There has been entire harmony between the Conferences and this Association, — so much so, that, without the slightest interference of either with the perfect independence of the other, they are working almost as a part of one system. The Conferences have taken the charge of the work of raising money for the Association, and in every way have given to it cordial support; and, on the other hand, the Association has gladly availed itself of their counsel, and sought to co-operate with them in every way in missionary work.

As yet, the organization is far from being satisfactorily accomplished; but what has been already done is exceedingly gratifying, and is an assurance of more. We have deemed the whole subject to be so important, that we beg to submit it as one of the principal topics for general discussion at this annual meeting.

AMENDMENTS TO THE BY-LAWS.

The Board, in obedience to the instructions at the last annual meeting, have considered the amendments to the by-laws then proposed by Rev. Dr. Stebbins; and would recommend their adoption by the Association, with two slight alterations, to which, they understand, the mover of the amendments agrees, viz., in Art. 4, third line, after the word "choose," insert the words "from their number;" and, in the fifth line, after the word "treasurer," strike out "who shall be, *ex officio*, members of the Executive Committee."

In concluding this report, we have only to say, that there seems to us never to have been more ample encouragement to our work, nor grander opportunity, than is now presented to us. What we have been enabled to do with the means intrusted to us by the denomination is little compared with what we have seen the opportunity to do if the means had been at hand.

We earnestly pray that nothing may hinder our denomination from fulfilling the part to which it is thus manifestly called.

The PRESIDENT then announced, as the first business in order, the consideration of the amendments to the By-laws, proposed at the last annual meeting by Rev. Dr. Stebbins, and recommended for adoption in the report of the Executive Committee.*

Rev. JOHN A. BUCKINGHAM said he was sorry the Committee had not given some reason for the proposed change.

Hon. THOMAS D. ELIOT called the attention of the Chair to Art. 7, which provided that any amendment proposed at one annual meeting might be adopted at the next, and inquired whether the amendment thus proposed was itself subject to amendment.

* These amendments were printed in the May number of this Journal, page 184.

The PRESIDENT stated that he had given the question careful consideration, and was of the opinion, that the amendment to the amendment was competent to be made by the Committee who had reported upon it. The President understood the provision in the by-laws was intended to call attention to the proposed amendment, in order that such amendment, and all matters pertaining to it, might be considered between the two meetings; and that, upon the final consideration of the amendment, any thing germane to the subject might be incorporated therein, or any objectionable feature stricken out. Furthermore, the amendments having been proposed by a committee, they were before the Association for action, precisely like any other recommendation from a committee.

In answer to a question by Rev. Dr. CLARKE, in regard to the purpose of the amendment, the Chair stated that the obvious meaning of the amendment to the amendment was this: The original language of the amendment would permit the Executive Committee to choose officers from outside its own number, which probably was not the intention of the mover.

The amendment proposed by the Executive Committee was carried.

Mr. ELIOT said he felt some reluctance in proposing an alteration of an amendment which had been the subject of consideration by the original mover and the Committee; but he desired to call the notice of the Association to one result, which, it seemed to him, would follow from its adoption. Art. 1 stated the object of the Association to be to diffuse the knowledge and promote the interests of pure Christianity throughout the country. This included the adoption of all proper means which the Executive Committee should see fit to adopt. And the fourth Article, as it now stood, contemplated that action, and provided that the Executive Committee should have charge of all the business and interests of the Association. The proposed amendment put in charge of the Executive Committee all the *business* interests of the Association, leaving the other interests of so much more magnitude unprovided for. Mr. Eliot called the attention

of the Association to this fact, with a view to remedying the difficulty.

Rev. Dr. STEBBINS supposed that the absence of the word "and" was a mistake on the part of the printer. He intended in drawing up the original resolution to retain the word "and."

On motion of Mr. ELIOT, the word "and" was inserted between the words "business" and "interests."

Mr. CHARLES C. SMITH said that a practical difficulty might arise in regard to filling vacancies occasioned by death or resignation, unless the phraseology of the amendment to Art. 3 was slightly changed, and he moved to amend the amendment, by striking out, in the last line but one, the word "only," and inserting the words "the official term of;" and, in the last line, striking out the words "be chosen," and inserting the word "expire," making the amendment read, "and thereafter the official term of one-third (or six members) of the Executive Committee shall expire annually."

This amendment was adopted.

Rev. Dr. GANNETT said there were one or two obvious objections to the proposed amendments. He thought the President of the Association should be chosen by the Association. The President represented the dignity, authority, prestige, and influence of the Association; and it seemed proper to him, that he should be chosen by the body at large. He should be a man known throughout the country. The Association had been signally blessed in having at its head a man who was known from Maine to New Orleans, in connection with all that was honorable, true, philanthropic, and good. Such a man was always wanted at the head of the institution. He did not believe that the President should be merely a working-man. It seemed to him that the laboring oar should not be put into his hands, but that a gentleman should be put in the office who was known throughout the country, and whose name would inspire respect, if not draw confidence to the institution.

Rev. Dr. STEBBINS explained the reasons which compelled him to offer the amendments. He thought they would commend

themselves obviously to the mind of the Association. He objected to the Association being compelled to choose an executive committee of twenty every year. It could not be done except by previous complicated arrangement, and use of printed ballots. He had known the officers of the Association to be chosen by three written ballots. By the amendment, only six were to be chosen each year, which would obviate this difficulty. The second reason for the proposed amendment was, that the Executive Committee were supposed to know better than the Association who the really capable, earnest, working men were. So far as the President was concerned, there would be no difficulty, in each annual meeting, of having some person on the Executive Committee who should, in the minds of every individual, be expected to be the President of the Association

Rev. EDWARD C. TOWNE said he was surprised that no other reasons were given for the change in the constitution, which, for simplicity and efficiency, had been proved to be of the highest order. So far as the difficulty of voting was concerned, printed ballots had already come into use in the Association. He did not doubt the superior wisdom of the Executive Committee, and saw no reason for instituting comparison between them and the Association. He desired, with Dr. Gannett, that all should have an opportunity to vote for the President and officers of the Association.

He thought the Executive Committee did not exist chiefly to watch over vested interests. It was not chiefly a conservative body. It was expected to take up the work Providence gave it to do, and to do that work. Three years was a long time in the age in which we lived, and changes very great were witnessed in a shorter period than that. He thought there was no man connected with the institution who did not cordially desire, that there should be placed upon the Board the best men for doing the work Providence gave us to do. Previous executive committees had borne this in mind; they had considered themselves as not occupying positions of honor, but positions of labor; and, if they could not perform the labor, they had willingly withdrawn.

Mr. Towne alluded to the spirit manifested by the older

members of the denomination toward one portion of the body, especially of an inquiring mood of mind, and related the instance of a prominent member of the denomination, who, feeling himself not in sympathy with his congregation, laid aside his armor, that another man might take his place. It was our duty to see that the best counsel was taken for the Liberal cause, and to take such measures as would best answer for carrying forward the work. He feared that the result of the amendments would be, that less interest would be felt in the elections, which would be a strong objection to the amendments. There ought to be more interest in the meetings of the Association, and the life-members ought to participate in the business meetings; and their work ought not to be diminished or made easier for them.

Rev. Dr. STEBBINS rose to a personal explanation in regard to something which Mr. Towne had referred to in his remarks; to which Mr. TOWNE replied, that he had intended no insinuation, but simply made a statement by way of illustration.

Mr. WARREN SAWYER said he would call the attention of the Association back to the amendments. He sympathized with the objections offered against the new plan, and did not approve of the proposed changes. He believed the by-laws of an association like this should be as simple as possible. The By-laws had frequently operated to restrict the working of the Society. The speaker proposed to lay the proposed amendments upon the table, and submitted the following in their place: Articles 1 and 2 to remain as now. Art. 3 to be condensed to read, "The officers shall be a President, two Vice-Presidents, a Secretary and Treasurer, and fourteen Directors, six of whom, at least, shall be laymen. These officers shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead." In Art. 4, after the words "annual meetings," to insert "to appoint one or more assistant-secretaries." He expressed the hope that the day was not far distant when additional secretaries would be appointed in the South and the West. And lastly, in Art. 5, to strike out the words "corporation at the annual meeting," and insert "executive committee;" and, in Art. 6, to strike out "at

nine o'clock, A.M.," leaving the article, "The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at such time and place in the city of Boston as the Executive Committee may appoint."

Rev. EDWARD E. HALE suggested that this whole matter be laid over till the next year. He agreed with Mr. Towne and Dr. Gannett, that a very important change was proposed in the organization, which involved its democratic character in the proposed restriction upon the action of the Association. The Association had asked explanations of the Executive Committee, and all the explanation that was given was a statement from one of the members of that Committee, that he did not approve of it. There had been no argument made in favor of it by the Executive Committee, and the Society was not prepared to act upon it at this time. Nothing would be lost by a postponement; and he therefore moved, that the whole matter be referred to the Executive Committee to report upon next year, and that Mr. Sawyer's amendment be entered as an amendment to be considered the next year.

Rev. Dr. CLARKE suggested that amendments offered by any other persons be included in the motion.

Rev. Mr. TOWNE inquired, if, in the opinion of the Chair, an amendment would come up next year for discussion, if not definitely introduced this year.

The PRESIDENT replied, that any amendment which was germane to the subject would be in order next year.

The motion of Mr. Hale was then carried.

Mr. HALE gave notice, that, at the next meeting, he should move such an amendment to the By-laws as would reduce the number of the Executive Committee to nine members.

The PRESIDENT stated, that the business now in order was the election of officers; that, at the last meeting of the corporation, the President was authorized to appoint a committee of three to nominate a list of officers for the ensuing year. That committee was composed of Rev. Alonzo Hill, D.D.; Rev. Rufus P. Stebbins, D.D.; and Hon. E. R. Hoar.

Rev. Dr. HILL presented the report of the Nominating Committee, as follows: The Committee were all present at a meeting in this city, taking pains to come from their distant homes, and several facts were made known to them at that meeting. In the first place, several gentlemen positively declined re-election, among them the excellent President who presided over the Association. It was also stated to them, that there were several of those who were elected members of the Committee, who were unable to attend the meetings. It was suggested also, that it was very desirable that the clergymen elected should be pastors of parishes. Accordingly, the Committee had nominated the following names, which were presented for the consideration of the meeting: —

EXECUTIVE COMMITTEE.

President — Hon. Thomas D. Eliot; *Vice-Presidents* — Henry P. Kidder, Hon. Seth Padelford; *Secretary* — Rev. Charles Lowe; *Assistant-Secretary* — George W. Fox; *Treasurer* — Charles C. Smith; *Directors* — Rev. Rush R. Shippen, Rev. Eli Fay, Rev. George H. Hepworth, Rev. Warren H. Cudworth, Rev. Benjamin H. Bailey, Rev. Grindall Reynolds, Hon. John A. Andrew, William Crosby, Warren Sawyer, George O. Shattuck, Rev. William G. Eliot, DD., Rev. Samuel Osgood, D.D., Rev. Carlton A. Staples, Rev. John F. W. Ware.

Hon. E. R. Hoar, Rev. Dr. Hill, Rev. A. B. Muzzey, and Rev. J. A. Buckingham were appointed a committee to collect, sort, and count the votes.

Mr. BAILEY said, that, with all gratitude to those who had placed his name on the list of officers, he must positively decline the honor.

Hon. SETH PADELFORD moved that the President be authorized to appoint an Auditing Committee, to audit the Treasurer's accounts for the ensuing year.

This motion was carried.

Rev. GEORGE H. HEPWORTH then rose, and offered the following resolutions: —

Resolved, That every year confirms the wisdom of the founders of this Association, in availing themselves of every form of movement for the diffusion of truth.

Resolved, That the Executive Board has the full sympathy of the Society, when it attempts, by the press, by organizing education, by the ministry at large, or by "whatever other measures," to propagate religious truth, as fully as when it attempts this by the pulpit or church extension.

Mr. HEPWORTH then spoke as follows: —

I have been desired to offer this resolution, and I am glad to give it my hearty support, because I think it strikes at the root of some of the recent movements connected with the denomination. The importance of the field opened by these resolutions cannot be overrated. As a denomination, we have always held ourselves aloof from this kind of movement; but I think recent events have changed our dreams, and we are now willing to work in that kind of harness in which other denominations have been so successful. We have hitherto worked only through regular channels, and therefore have not increased our body as we ought. I believe one-half of the community in the East and in the West are thoroughly in sympathy with the spirit of Unitarianism; and if, by any means whatever, we can touch the right spring, we shall increase our boundaries as we do not dream of to-day. There is a large class of the community which is migratory in its habits, in its religion, and in its morality; and it is our duty to reach this class of people. I believe the only way to vitalize the denomination is to throw ourselves out into this kind of missionary effort. There are tens of thousands of people who can be reached by such effort, who are beyond the regular ministrations of the pulpit. We must throw out our feelers into the great community at large; and, when we have hired all the halls in the country and put our ministers in them, we shall see our churches crowded with people, and the borders of our denomination immensely enlarged.

Mr. Hepworth related his experiences in Chicago, where he preached in the Crosby Opera House to audiences entirely filling the hall, one of the vast galleries of which would contain all the Unitarians of that city. He believed that the same success

would attend similar ministrations throughout the country; and closed by saying, that, if the Unitarian denomination would only carry on the work which had been so grandly begun, it would not be many months before we should have a new life, and should assert ourselves as a denomination, and accomplish more good than we have ever hoped for or thought of. It was to call attention to the necessity and duty of labor in this direction that he had offered his resolution.

Rev. EDWARD E. HALE addressed the meeting as follows: —

I am sincerely glad this resolution has been offered. I hope it may not be considered as a regular anniversary-week resolution, but as one which has a good deal to do with the active missionary work of this body. I beg the Association to understand, that, in the words of this resolution, with gratitude for the past, there is recognized a policy for the future, which policy has not been adopted by our denomination. Those who hear me are acquainted with the action of the American Board of Commissioners for Foreign Missions. Now, the question involved in these resolutions has very much disturbed the action of that Board. Their missionaries in the East and in the West found, that the education of the young was the most direct way for them to bring Christianity to bear upon the hearts of the people; and the work of education went forward with immense spirit and success, in the operations of the American Board, until it proved, in their great missionary meeting, that there were people who thought this money was contributed to save the souls of grown people, and not to educate the hearts and minds of children; and there has been no greater difficulty than the question, whether those operations were, or were not, to be confined to preaching the gospel. Take the appropriation for Corinth. Is it not doing as much good as an appropriation that should sustain a preacher for a year, standing in his pulpit at half-past ten in the morning and three in the afternoon, with a congregation of fifty-six in the morning and seventy-two in the afternoon, coming in to preach in the morning a sermon that he wrote thir-

teen years ago, and in the afternoon another that he wrote seventeen years ago? And yet, are we not ourselves so given over to this affection for the black-case sermons at half-past ten and three, that, when we look at our annual or monthly report, we are in the habit of counting up the number of new pulpits we have established, as representing the progress of our work, instead of asking how much ground has been harrowed, and how much seed has been sown, which is to raise the people who will listen to the ministrations of future pulpits, twelve or twenty years to come.

I wish that, within this week, some religious man, used to education, — some man who knows what the New-England system of education is, — who is acquainted with the wonderful system inaugurated by our friend Barnard, would come to Mr. Lowe, and offer his services to establish a ministry at large. Mobile, Charleston, many of these Southern cities, require such ministrations, — cities where you could not get twenty people together to hear the most distinguished preacher of our body. I wish that the next report might show, that, in ten cities of the South, you have established ministers at large. I do not care whether those ministries are sustained by ministers or laymen or lay-women. I say you are ploughing the ground, and scattering the seed, out of which your future harvests are to spring.

There are gentlemen here who will speak of this India mission, of which you know nothing. Do you expect that brother Dall is going to convert India, or that a thousand missionaries could convert India, by the sermon process? It is a waste of the investment to send men there to work only on Sunday, and to keep them in their studies, writing their sermons, for the six days that follow. You are to convert India by introducing Christian civilization to it; by industrial schools; by the lifting up the people, by whatever method of Christian nurture, into a higher life. I do not say this in any criticism upon what the Executive Committee has done. I think the Committee has been in advance of the Unitarian denomination.

I have observed, in conversation with people who ought to know better, that they are in the habit of weighing results by the

number of churches established in the preceding year or decade. They say we have three hundred and ten churches organized where we had two hundred and sixty-seven organized before; or some such frip-frap as that. I do wish we could go back to the way in which the apostles worked, in which every Christian apostle has worked, working on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, to the lay work in which we can welcome unordained ministers just as well as those few who come and ask for ordination for God's service. The way to bring ministers into the pulpit is to give young people something to do for their fellow-beings in the cause of Christ, and to the honor of his name. You will have volunteers enough when you show there is work, and hard work, to do; but when you only show that you have got a room in Cambridge, and a hundred or two dollars for somebody who will go there and learn a little Greek and a good deal less Hebrew, you will find very few volunteers.

Mr. Hale closed by introducing Rev. Henry Blanchard, of Brooklyn, Long Island.

Mr. BLANCHARD said that his experience in Brooklyn had led him to agree with the remarks of the two preceding speakers. He desired to call the attention of the Association to the necessity of consecrating a good deal of its time and money in the way of publishing books, newspapers, and tracts, illustrating this necessity by alluding to a Congregational minister of his acquaintance, who had been liberalized by reading the works of Channing and Dewey. The liberal publications would find their way into a great many places where the ministers could not go. The people would read, when they would not listen to a minister; and he therefore believed, that it would be wise to spend more money in this direction, though a hundred places were calling for ministers to be sent them. He also alluded to the necessity for free churches, where people could feel that they were welcome, without being compelled to pay largely for the privilege of attending divine worship.

Mr. WILLIAM T. BRIGHAM offered the following resolution as an amendment to those under discussion: —

Resolved, That the Executive Committee of the present year be requested to pay special attention to the interests of the India mission.

Mr. Brigham said it seemed to him that the sermon mania was not the only one which affected the Unitarian body. He thought it was characterized by a selfishness that was not to be found in the more sectarian denominations. The direction to go and preach the gospel to all the world was narrowed down, in the Unitarian translation, to build fine churches, employ orators for ministers, and pay opera singers to translate into heathen gibberish those hymns intended for the praise of God. Although the first article of the By-laws declared that the object of the Association was to promote Christianity throughout the country, its meaning was wider. Our country was the whole world. In the matter of missions, we should look upon the reactions which they produce upon us here. Converts were brought into other churches in large numbers by missionary work. The speaker thought the time had come for the Unitarian denomination to think of its missionaries who were abroad, and take measures to strengthen their hands. The Roman Catholics never sent missionaries alone; but, when they sent out a missionary, they always supported him. Mr. Brigham alluded to Mr. Dall's mission in India, where he was almost entirely without support and without sympathy. He had seen missionary work in all parts of the world, but he knew of no missionary whose influence and labor were productive of so much good as those of Mr. Dall. Mr. Dall was paying the expense of trips to distant portions of the country, as well as the rent of the building which he occupied, out of his salary. It was with a view of calling the attention of the meeting to this mission, and the necessity of strengthening and sustaining it, that the resolution was offered.

Rev. Dr. GANNETT introduced the following resolution, to be laid over till the next meeting: —

Resolved, That the first article of the By-laws be amended, by inserting, after the word "country," the words "and elsewhere," or such equivalent words as the Executive Committee may prefer.

Dr. Gannett defended the course of the Executive Committee, in regard to the India mission, and stated that the Committee would naturally feel restricted by the language of the first Article, which limited their labors to this country.

Alluding to the Hayward Fund, he stated that there was a discrepancy between the disposition to be made of the fund, and the language of the first Article; that although the income of that fund must be applied to the India mission, such application would be contrary to the letter of the Article which he had quoted.

Rev. CHARLES LOWE alluded to a statement made by Mr. Brigham, that no official notification had been sent to Mr. Dall of the Hayward bequest, and explained the duties of the Secretary in regard to official communications. He had informed Mr. Dall, in a private letter, of the nature of Mr. Hayward's bequest.

Rev. JOHN RUTHER, lately arrived from India, was then called upon, and addressed the meeting.

Mr. Ruther said that he had lately arrived from Calcutta, where he had had an opportunity of witnessing the working of Mr. Dall's mission. Mr. Dall's influence was felt not only in Calcutta, but throughout Hindostan. When leaving Calcutta, Mr. Dall said to him, "I am weak and weary; but I say nothing to our Association, because I expect, from month to month, they will write and tell me of better things; that the hearts of the American people are in the cause, — that their eyes are waiting anxiously to see our results. No such communications have yet come to me, and I ask you to represent our mission in America."

The speaker said he had travelled in various parts of the country in which Mr. Dall was located, and that, in every place he visited, the influence of Mr. Dall's mission was felt. The other denominations had resorted to various measures to awaken an interest in the people, in some instances attaching a pecuniary reward to attendance upon their schools. They were compelled to do this, because, without these inducements, the people would not attend their ministrations. With Mr. Dall the case was widely different. They attended his schools, and took a lively

interest in his teachings. The effect of his administrations had been to create a widely increasing desire among the people to receive the benefit of his instructions, and to embrace the Unitarian faith.

Miss Carpenter's visit was alluded to; and the speaker stated that the result of her visit to India would remain for years to come. He believed that nothing but liberal Christianity would redeem India from the chains that bound her. Mr. Dall has been laboring twelve months in India, with insufficient accommodations, and in an unhealthy situation; and it seemed important that something should be done to better support Mr. Dall, and enable him to accomplish the great good which he might accomplish, if properly seconded in his efforts by the Unitarian organization. There were a hundred and eighty-two million people there, pleading for education and enlightenment; and their pleading should not be disregarded by the Association.

The resolutions were then laid upon the table, in order to hear the report of the committee appointed to collect, sort, and count the votes. The committee reported, that one hundred and eighty-one votes were cast, and the following list of officers was elected for the ensuing year: —

EXECUTIVE COMMITTEE.

Hon. THOMAS D. ELIOT	*President.*
HENRY P. KIDDER Hon. SETH PADELFORD	*Vice-Presidents.*
Rev. CHARLES LOWE	*Secretary.*
GEORGE W. FOX	*Assistant Secretary.*
CHARLES C. SMITH	*Treasurer.*

Directors.

Rev. RUSH R. SHIPPEN.	Rev. GRINDALL REYNOLDS.
Rev. ELI FAY.	Hon. JOHN A. ANDREW.
Rev. GEO. H. HEPWORTH.	WILLIAM CROSBY.
Rev. WARREN H. CUDWORTH.	WARREN SAWYER.
Rev. EDMUND B. WILLSON.	GEORGE O. SHATTUCK.

Rev. WILLIAM G. ELIOT, D.D.	*St. Louis, Mo.*
Rev. SAMUEL OSGOOD, D.D.	*New York.*
Rev. CARLTON A. STAPLES	*Milwaukee, Wis.*
Rev. JOHN F. W. WARE	*Baltimore, Md.*

Mr. ELIOT, on taking the chair, addressed the Association as follows: —

My friends, I really do not know what to say; but I will begin by saying, that this action of the Association has been wholly without my knowledge, except that, as I left the room to-day, I heard my name spoken. From the remarks which have been made by the chairman of your Committee, in presenting his report, I suppose there has been some diversity of sentiment. I do not know how you have been divided. I know you have put me here without my asking, and you must take me as I am. If I can aid you, I will do it with all my heart. You must aid me, or I cannot but fail in this position. If there has been such diversity of sentiment as would, in the judgment of any of the friends of the cause, make it seem unsafe that we should go on without another trial, it ought to be had. All that is unknown to me. All that I do know is, that I am here now, at your request, to endeavour to conduct, as best I may, as President of this Association, the affairs of the Association during the coming year. You have placed upon me a duty which is full of responsibility; and, whether it may be in my power so to discharge it as to carry on the work as it should be carried on, I do not know. The only pledge that I can make is, that I will do my best.

It was said by the late President of the Association, this morning, that, inasmuch as this was a business meeting, he did not propose to occupy your time with any remarks. It was said by another gentleman, some time afterwards, that this Society had been exceedingly fortunate, during the past two years, in the fact, that it had at its head one who had been known the country over as a man who has stood in the vanguard for the right, whether in matters of religion, or other questions that have been before the country. Another gentleman said he hoped he should have it in his power to vote for the same gentleman for President. My friends, with all my heart I could have wished that that remark could have been carried out; and I know perfectly well, if it were not for the fact that our distinguished President declined further to hold that position, there would

have been no dissenting voice, but that, with one voice, as with one heart, the President of the past would have been the President of the future. The necessity has been laid upon you to make another selection, and in that selection we have gone thus far. Let us, from now until the next time when it shall be our duty to elect a presiding officer, endeavor so to work, and so co-operate with each other, that the work of the Association may be carried on to distinguished success.

The resolutions were then taken from the table, and the consideration of the subject was resumed.

Rev. Mr. TOWNE asked that the question on the resolutions be divided, and that the vote be taken upon the resolution relating to the India mission separately. He did not propose to vote either for or against the resolution; but he felt that the matter had better be left to the discretion of the Executive Committee, if the gentleman who introduced the resolution should see fit to withdraw it. There was a technical objection to instructing the Committee in regard to this matter, which could not be removed at the present meeting. Furthermore, there might be a diversity of opinion among the members in regard to the propriety of an extension of Mr. Dall's work; and the Association ought not, without a full consideration of the subject, to instruct the Executive Committee in regard to that mission.

It was suggested, that the resolutions of Mr. Hepworth be put together, which, by common consent, was agreed to; and the resolutions were carried, as was also that offered by Mr. Brigham.

The amendment of Rev. Dr. Gannett was laid over, to be acted on at the next annual meeting.

Mr. C. C. SMITH called attention to the fifth Article of the By-laws, requiring the Association, at each annual meeting, to fix the salary of the Secretary, and stated that on several previous occasions this matter had been referred to the Executive Committee with full power. He therefore moved that the

Executive Committee be authorized to fix the salary of the Secretary at such sum as they should deem expedient.

This motion was carried.

Rev. E. E. HALE said, as part of the proposed amendment, it was suggested that the number of assistant secretaries might not be limited. He did not know that any motion was necessary; but he should like to suggest, that, in the opinion of this meeting, the Executive Committee would be justified in appointing a Western Secretary at Chicago.

Rev. Dr. NEWELL moved that the thanks of the Association be presented to the late President, for his able, efficient, and satisfactory services as President of the Association.

This motion was adopted unanimously.

Rev. Mr. TOWNE said, that one of the most important topics referred to in the report of the Executive Committee, and suggested as a topic for special consideration, had not been taken notice of. He had prepared resolutions in regard to that matter, and would take the liberty of moving them at this time.

Resolved, That the Executive Committee be requested to institute, or cause to be instituted, by a commission selected for that purpose, an inquiry into the condition and needs of education for the ministry of liberal faith, and present a report upon the same to our people, at as early a day as possible.

Resolved, That young men and women, moved by an earnest and pure spirit of devotion to truth, love, and holiness, ought to be made welcome to the privileges of our schools, and to all the opportunities of our ministry, without reference to the opinions, which, in the exercise of a good conscience towards God and towards man, they may wish to hold and teach.

Resolved, That now, as never before, does the great work of liberal evangelization in America summon our young men and women to put on the armor of liberal culture, and press into the great strife of free faith and pure religion, against superstition, ignorance, and vice.

Mr. Towne said, as the hour was late, he would not attempt to support these resolutions, as he had desired to do, by a few remarks upon the topics referred to, unless it was the desire that

there should be a discussion upon them; and he merely offered them to take the sense of the Association.

Rev. JOHN T. SARGENT seconded the resolutions.

Rev. CAZNEAU PALFREY, D.D., said he would ask that the resolutions be divided. It seemed to him there was something in that second resolution that might call up objection in the minds of some persons who were willing to vote for the other resolutions. If he understood the resolution aright, it pledged the Association to encourage any young man or woman in the promulgation of any opinions they might understand to be true. He would not endeavor to silence any person who wished to promulgate the opinions he honestly believed to be true; but whether he should encourage him or help him in so doing, would depend upon whether he considered the opinions true and good himself.

Rev. Dr. STEBBINS moved that the resolutions be laid upon the table; which motion was adopted.

Rev. Dr. COLLIER desired to know the effect of the motion: whether there was to be any other session of the Association, where the resolutions could be discussed.

The President stated there was to be no such meeting.

Rev. Dr. COLLIER then moved a reconsideration of the vote whereby the resolutions were laid upon the table; which was carried.

Rev. Mr. TOWNE then spoke as follows: I am willing to confine myself to five or three minutes, in presenting this subject. I wish to reply to the suggestion in regard to the second resolution. I carefully avoided any such phraseology as the gentleman used in referring to that resolution; and, if I had used such phraseology, I do not see that the adoption of the resolution would have implicated any body in any thing but the general principle of liberty, — of sustaining those who attempt to be Christian ministers, yet cannot find societies glad to accept of their services. The question has come up, in the action of the Executive Committee this past year, whether a man, who had conscientious scruples in regard to the communion, should be employed in the services of the Association; and I think the first judgment acted upon was, that such a man could not be em-

ployed, but that afterwards that was reconsidered, and that the employment he was willing to take was given to him. Now, my resolution contemplates only this, that, when the Secretary or Assistant Secretary of the Association know of a society (and I could speak of one within twelve miles of Boston) that does not want the communion, and know of a minister that does not wish to administer the communion, it is proper that he, as the officer of this Association, should put that man into communication with that society. The Association has no authority to indorse anybody. The single question for consideration is, Are the young men, that come here asking to be received into the ministry, to be given the cold shoulder by the representatives of this body? I ask not that we open the door to all men who honestly believe something or other to be true; but, if we see that these young men and young women are devoted to a true and holy life, and if we believe that, in the exercise of a good conscience towards God and man, they adopt those opinions, that the executive officers of this Association shall be the medium of finding work for them to do.

The parishes that are springing up, especially in the West, desire absolute liberty. They may adopt in full the theology of conservative Unitarianism; but they would rather have no society at all, than one the platform of which is not absolutely free. That resolution only asks that we shall instruct and authorize our executive body to represent the liberty which is demanded by the time. It does not authorize them to receive, welcome, and send out anybody who believes something or other honestly.

Rev. Dr. PALFREY. — It raises a very novel feeling in me, to be put in the position of an opponent of the largest liberty. I go for the largest liberty, — for the liberty of every man to express freely and openly the opinions to which he has conscientiously arrived; but there is another liberty which I claim for myself, and that is, the liberty of declining to co-operate in the promulgation of an opinion which I believe to be dangerous and injurious. As I said before, my conception of the second resolution was got from the hearing of it read; and my

hearing is none of the best. It is possible that I did not take in the full force of it. I accept brother Towne's explanation of it; but it did seem to me that it pledged the Unitarian Association to help any young person in the publication of any vagary that might, by any means, find its way into his head; and, if that was the meaning, I should not vote in the affirmative on that resolution. I had no intention of making any caricature of any resolution. I thought I was giving a fair statement of it.

Rev. RUSH R. SHIPPEN. — I am desirous simply to understand more precisely the purport of the first resolution. I am reluctant to demand another speech from our brother Towne, but I should like to know whether it contemplates instructing the Executive Committee to institute an inquisition in regard to the students of the Harvard Divinity School.

Rev. Mr. SARGENT. — It is manifest to this Association, that this question and this resolution are opening that tender question of freedom of speech and the liberty of the pulpit, through which the Unitarian denomination underwent so vital a shudder some twenty years ago, consequent upon the recognition of Theodore Parker. That was the crisis which unhorsed me professionally in this State; and I am content to be, as I am, outside of the denomination, although a life-member of the Association. We have got to meet this question somehow. It is on this issue that the denomination finds itself now sundered and split in twain from head to foot, with conservatism on one side and radicalism on the other. I think I will hazard the prophecy, that the radicals will have it in the end.

There was one point in the resolutions upon which I would say a single word, — the recognition of the right of young women to come forward as students in theology. That is a very broad and delicate question to many here, even liberal Christians; but it would ill become us to take exception to the claim of any intelligent, cultured woman to enter the pulpit, when we enter the same pulpit with our silk gowns. I cannot conceive of any valid objection against the teaching of an intelligent, well-educated woman, which should be felt for a moment.

Rev. FRANCIS TIFFANY. — The first resolutions that were

brought up this morning awakened a democratic feeling in those who are gathered together here. They showed that the spirit of those present is, that they wish to have things in their own hands. If they like a certain individual for President, thinking that he has done his work well, they like to vote for him again. If they don't like one, they want to feel that they have it in their power to remove him. Whenever such things are suffered to go into a close corporation, there is a difficulty about getting at them. Why should not the same spirit lead us to desire, when we send out men to proclaim the truth, to know something about the education and influence of these men? There is no spirit of inquisition going about to divinity schools, and trying to find some fault there, intended or demanded; and it is unfair to bring such a charge. The resolution simply requests the Executive Committee to institute an inquiry into the condition and needs of education for the ministry of liberal faith, and present a report of the same at an early day. We are interested in these young men, and it is proper that we should know something about their education and influence. Again: if the Unitarian Association is to consist of men of wide differences of opinion, the democratic principle demands, that the young man, who embraces truths strong and dear to him, shall have as good opportunities as those who embrace truths from which he dissents. Why is it not fit that we should have a report made us on the divinity schools, and that we should extend the right hand of fellowship to all who are striving to come to sincere convictions? We shall have to do so, if we are to remain an Association, composed of men of different opinions; we shall have to endorse the young men that go out; and whether this Association shall remain together or not, depends entirely upon the fact of whether we can co-operate in this way. An enforced union, where only one side can bring out opinions, is not the true union we want to see.

Rev. Dr. COLLIER. — I think there can be no serious objection to the first resolution, and no serious objection to the third. The second, I see very serious objections to. "That young men and women, moved by an earnest and pure spirit of devo-

tion to truth, love, and holiness, ought to be made welcome to the privileges of our schools," I see no objection to; but when we add, as Unitarians called together in convention, and contemplating the work before us as a Christian body, that we invite those persons "to all the opportunities of our ministers, without reference to the opinions which, in the exercise of a good conscience towards God and man, they may wish to hold and teach," it is a very serious thing. With a good conscience toward God and toward man, they may wish to teach that Christianity has not the divine sanction and authority; they may desire to teach that there is no blessing and bread of life in the ordinances of the Christian Church; they may desire to hold and teach that Brahmaism is just as good as Christianity; that Confucius knew as much of God and righteousness as the disciples of Jesus Christ. If I understand it, this is not the object of this organization. We are here as a body of Christians, not as a body of free-thinkers. I wish to say this once for all: that, within the pale of the Christian Church, I know no right wing and no left wing; and it is one of the saddest things that falls upon my ear, that among Christian ministers there are conservatives and radicals: but there are certain limitations, and I know of none but Jesus Christ and Him crucified. When a man stands upon the platform of Jesus Christ, his lordship and leadership, he is upon my platform, and upon the only platform upon which a Unitarian Christian can stand; and can we here, as a body of Unitarian Christians, invite to our ministry and our work men who, with all honesty and integrity of thought, may hold whatever opinions they please, and endorse their teachings? I think brother Palfrey's spiritual insight caught the key of these resolutions. It is asking us to endorse all manner of teaching, Christian and heathen. For one I will endorse all Christian teaching, and trample under the foot of my most honest conviction all other teaching. Put in Jesus Christ, and you may put in every thing or leave out every thing else. Let us acknowledge the lordship and leadership of Him who is the author of our salvation, and who has given us the privilege of thinking freely and of acting righteously.

Mrs. CAROLINE H. DALL. — As a member of this Association, may I claim the privilege of saying a few words in regard to these resolutions: I will admit always, and for ever, the leadership of Christ, but never the lordship; and it seems to me that the framers of that resolution did not understand the force of their own words. You are just as much called upon by them to authorize Calvinism as the rationalistic teaching you would object to.

Hon. SETH PADELFORD. — I have heard considerable discussion at our various meetings, particularly the one at Syracuse, and have been pained to see the same subject introduced in the same manner. For one, rather than have a Church without a Bible, and a Christianity without Christ, I prefer to turn round the circle, and join our orthodox brethren, who preach nothing but Christ and him crucified. I move that this subject be laid upon the table. We have got to meet this question, and we may as well meet it at this time as at any other.

The motion to lay the resolutions on the table was carried, and the meeting then adjourned.

EVENING MEETING.

The Music Hall was completely filled at an early hour, the platform being occupied by many prominent laymen and ministers.

Prayer was offered by Rev. GEORGE E. ELLIS, D.D., after which the first hymn on the programme, beginning "Thou, whose almighty word," was sung by the audience.

REMARKS BY THE PRESIDENT.

The President, Hon. THOMAS D. ELIOT, then spoke as follows: —

Members of the Unitarian Association, — When I unwittingly, and perhaps unwisely, undertook to perform the duties devolving upon the office of your President, I did not count among those duties that which I am called upon now to discharge. I fear that I should have shrunk from its performance, and I don't know that I should not have found strength enough to do that thing which it is wise for us at times to do, — not to forget that wise injunction, "Thou shalt say no." But "no" was not said; and I am here before you, friends, to-night, to introduce the speakers who will, from various stand-points, give to us their experiences. I do not know that I regret it: for, although it is a formidable sight I have before me, it has its compensations; and I prefer to dwell upon them, and let go for a few minutes the fear of the kind faces that I have before me.

For the first time, I believe, it has been found that the needs of the occasion require a prolongation of the meeting of our Association, ordinarily held in the day. That has been always, as you know, a business meeting, although, when the ordinary routine of business had been performed, it has been customary for us to listen to friends from various parts of the country, while briefly they have stated to us those opinions upon which they were desirous to be heard, and declared to us the interests of the society, in the various places from which they have come. But it has been found, that that was not enough for the time; because, in good truth, we have been born into new life, and we are called, upon new occasions, to discharge new duties, in new ways. Never before, in the history of our denomination, has there been such life manifested, and never before in the history of our Church have opportunities presented themselves here, there, and everywhere, demanding attention. The opportunity must not be permitted to go by unused, but must be held on to until it shall bless us.

I have before me a letter from Henry D. Sedgwick, Esq., of New York, written in reply to an invitation to be present, and address this meeting, as representative of that section. I want to read a few sentences from it, that it may furnish a text for a word or two from me. He says: —

"The movement now going on, in which the Association has so important an agency, is one which every layman, if he cannot study as carefully, should at least follow as intently, as ordained ministers of religion. Whether and how far there can be a church, in the broad but true sense of the word, not only without a bishop, not only even without a detailed creed, but without any compromise of individual independence of faith, and yet with no wavering, weakening, or essential indefiniteness of faith, and cohesive and steadily progressive, is a problem, the solution of which, I think, is still in the future, but which has for me an interest proportionate to its profound importance. If this problem can be solved in a way satisfactory to the friends of absolute religious freedom, yet so that all its conditions can be maintained, it will, I think, follow, at last and *at least*, that liberal Christianity will divide the world with the Greek and Roman Churches, as republican institutions seem likely to do with despotism."

Yes, will more than divide the world; and, when the count shall, in the remote future, be made, there will be found a larger and a better portion upon the side of freedom of religious opinion. Now, if this is the work in which this denomination is called upon to take part, and if the solution of that problem depends upon our actions, ministers and laymen, we are called upon to see to it, that, while we have no definite creed, we have the largest liberty. We cannot think alike, but we can act together. We can act under the Father's eye, and resting upon the arm of the Master. We can act unitedly and together. My friends, if we are to succeed in the work which the good God seems to be opening to us now; if we are not too weak to do that which He, in his providence, assigns as our work upon the earth, — we must see to it, that, while upon the one hand we discard the creed, we do not, upon the other, refuse hearty, warm, cordial fellowship to those with whom possibly we may be found to differ. In this country there is a demand for Unitarian preaching, for that faith in which we live. There are thousands, hundreds of thousands, of men and women, young and mature, in this broad land of ours, that are waiting, that are anxiously waiting, for the word which we believe we can declare to them. The unchurched and the churchless in all our cities wait to be called together. Here, in this city of yours, during the last few months,

you have had evidence that you need but to say "come," and the multitudes respond with all their hearts to the invitation. In the West, the facts are just the same. In the large cities of the West, in the rural districts of the West, there are found those who are waiting for the doctrines which here in our churches, Sunday after Sunday, are proclaimed. Shall they hear the word, or shall they not? Now, my friends, we have here to-night to speak to us those who have interested themselves in the East, in the South, and in the West; and they propose to say to us what, from their various homes, they have found it in their hearts to say. Our success will depend upon the earnestness with which we undertake this work that is put upon us. Failure may come: it is our fault. Success can be controlled: it is our duty.

Without, at this time, stopping to detain you longer, I propose to call upon one of our friends present, who will speak to you from a New-England stand-point, — who will tell you what the Unitarian denomination has to do here. I will introduce to you Rev. William P. Tilden, of Boston.

ADDRESS BY REV. WILLIAM P. TILDEN.

Mr. TILDEN said he had been asked to say a word of his missionary work during a part of the year past, and of the general work as seen from the standpoint of that brief experience. He spoke of his labors in Lebanon, N.H., — of the organization of a new Unitarian Society there, formed by the admirable union of Universalists and Unitarians, now under the pastoral care of Rev. Judson Fisher, who seemed to have been providentially fitted for that particular field of labor. He gave a brief account of a few weeks spent in Laconia, N.H., where a new liberal society had been formed, now in charge of Rev. Mr. Gorman, and read extracts from a letter written by one of the society, speaking in enthusiastic terms of their prospects, and of the high regard in which their pastor was held by those privileged to enjoy his ministry. The origin of the new society at Melrose was also referred to, and the enthusiasm shown by that little band of earnest workers. Extracts were read from a

note the speaker had recently received from one of this little flock, telling of the hopeful signs of interest and progress, and closing with this refreshing declaration: "If the Association will not help us, then we must work the harder; for we never *never* will give up while all things look so hopeful."

[We have not a full report of this part of Mr. Tilden's, address; but the facts were substantially the same as contained in his report, published in the Journal for February.]

These facts, said the speaker, only show how much more might be done, if we had only the men and the means to prosecute this good work as it deserves. Only last Sunday, I went to Rutland, Vt., for the Unitarian Association, to minister to a little band who had gathered there. It seems that the Lake-Champlain Conference had started a missionary movement in Rutland; and the Association, to aid it, had contributed, for one Sunday, to the supply of the pulpit. It was a very stormy day. The rain came down in torrents, and yet the little engine-house in which we gathered (the only place that could be got) was tolerably well-filled, and an excellent spirit prevailed. When I got into the cars to come away the next morning, a gentleman came to me, and talked with the utmost earnestness of the interest he felt in that movement. He said he had lived there ten years, and had come to the conclusion, that, unless a liberal church could be established there, he should take his family and move away. He could not stand it; and as he talked to me of the need, for himself and his children, of Christian truth, such as they could believe in, and apply to their own heart and life, tears, good, manly tears, came into his eyes, and emotion, deep and heartfelt, trembled on his lips. And that is the feeling, I doubt not, of many in these places, who must have rational doctrines, to which their minds and hearts can respond, or their souls will perish with hunger.

One of the most cheering signs of the times which I have observed, in my brief missionary labor, has been in the fact,

that this Macedonian call, coming from all quarters, for help, is really not a call for old-fashioned controversial preaching. It is a call for the living gospel; it is a call for the application of positive Christian truth to the minds and hearts of the people. I am more and more persuaded of this. I was foolish enough last week, knowing I was going up to Rutland, to write a sermon on liberal Christianity. I have no doubt the people were somewhat interested in it; but I came away with the feeling, that it was the last sermon I would ever preach on liberal Christianity. We don't want the *name;* we want the *thing.* It is no matter whether you give it a name or not. It is better not to give it a name, because there are prejudices against that; but we want the great principles of liberal Christianity preached. Dr. Furness said, after the great Emancipation Act, he had a lot of anti-slavery sermons that he would be glad to sell: he had no further use for them. We might put up at auction all our sermons on liberal Christianity, and go out into the world and preach the truth as it is in Jesus, — that great truth, which brings home to the heart the fatherhood of God: sin its own sorrow: holiness its own sweet and blessed reward: the kingdom of heaven within: they the true sons of God who are led by the Spirit of God: the intimate connection between this world and that which is to come. That is what we want, what the people are waiting for, I verily believe. They are all coming to feel, more and more, that —

> "'Tis life of which our souls are scant;
> O life, life, life, for which we pant,
> More life, and richer, that we want."

That preacher of the floating Bethel, who, when asked whether he belonged to high or low church, said, "It depended on the tide," spoke wisely; because, whether our church be high or low in spiritual condition, the only high or low church about which we need to be anxious, — that does depend upon the spiritual tide. Let the tide of faith and hope and zeal for God's great work of redeeming love, die out in any church, and soon the slimy rocks of unbelief, and the stagnant flats of indifference, begin to appear, to bear witness of its exhausted

life. But let the tides of a new, fresh zeal for God, right, truth, duty, and practical religion, flow into the church, just as we are beginning to feel it now; and soon the slimy rocks are covered, the stagnant pools are purified, and the church flooded with the life that makes religious worship a blessed privilege, and religious work a sacred joy. And let us remember, friends, that just as the tides of the ocean are not lifted by any mechanical appliances on the earth, but by attractive forces in the heavens, so this spiritual tide that we are beginning to feel now, lifting and refreshing us, is lifted only by the heavenly orbs; and as we would see our church progress, and the cause of God's truth go forward, we must, as the very first duty, seek to open our hearts more fully to this uplifting and attractive influence from God, His Christ, His Spirit, His holy angels, that will lift this flood, and pour it into all our hearts and homes and churches, and, overflowing them, pass out into the broad world, a refreshing and invigorating flood. And the more we get of this life, the more readily and freely will money and men flow in for the accomplishment of our work.

The PRESIDENT said: —

There are some in this house who remember, a good many years ago, when the Rev. Mr. Sparks, then a young man and a young minister, went to preach, away from his home, at the South,-in Baltimore. The sermon which heralded his preaching was delivered by Dr. Channing, and it was the key-note of Unitarian Christianity. It was the battle-cry of Unitarianism also; and although since that time we have had some Bull Runs, we have had more Gettysburgs; and I believe, if we continue in our work, we shall, before we have passed away, find the day when the surrender will be made, and we shall command the country. You remember the earnest manner in which Dr. Sparks preached the word. Since that time we have had one and another who have filled his place, and since that day the circumstances of his parish and his people, and of the state, have changed; and now one is there who left us a few years since, and who is here to-night to speak to you of his Maryland. I take pleasure in introducing to you Rev. John Ware, of Baltimore.

ADDRESS OF REV. JOHN F. W. WARE.

Mr. WARE spoke as follows: —

My old friends, I am embarrassed as I stand before you to-night, for many reasons. Among others, because I have reason to believe that my most worthy and excellent friend, the Rev. Mr. Israel, of Wilmington, Del., will speak in this house to-morrow evening, more especially of the work which we, in that more southern part of the land, are endeavoring to do; and I feel that I am to-night somewhat cooped up to a mere personal statement, which I make to you with the greatest reluctance, and only because I have been again and again asked to do it. It will be almost impossible to give to a New-England audience any adequate idea of the peculiar state of society, of thought, of religion, in the portion of the country which has so long been under influences unlike those known here at home. I find the community not given to independent thought, nor to much generous culture. I find a community timid as to things new in faith, in politics, in society. I find them traditional in all things, — a community hard to be got at, a community not easily to be moved in the direction in which we believe the truth lies. Against Unitarianism I find the strongest and most singular prejudices; and I may surprise you when I say, that I think the strongest prejudice against Unitarianism at the South is against the name, and not against the thing. My church goes throughout Baltimore by the name of the "unbelieving church." Gentlemen of other denominations (there are many who have been most kind and courteous to me, and helped me greatly in the work I have endeavored to do) have said to me, "This thing which you are telling the people of this city, and which you call Unitarianism, is a very different thing from what we supposed Unitarianism to be; and had you come into this city, without the name, and taken the largest hall in it, you would have had the greatest audience of any man within the city limits." This has been repeated to me again and

again: it has been said to me by those who have come from other denominations and joined ours; it has been said to me by those who never will join ours, but who have imbibed some liberal opinions, and are most anxious to see liberal Christianity succeed in the city. There is a prejudice against the faith; but the prejudice against the faith disappears the moment the people find out what the faith is.

The other day, Dr. Ellis, of Charlestown, was to spend two or three weeks in Baltimore, and said he would give me a labor of love. I knew of a little band of farmers, living six miles out of the limits of the city, one of whom had requested me to go out to his house and speak in his parlor, saying, "I suppose I am good for half-a-dozen neighbors to hear you;" and I had proposed at some time to accept his invitation. I sent word to them, that on Sunday I would come out and tell them what we Unitarians really believed. On Sunday morning I drove out to this little place, and, in getting to it, I had to cross a ford, for we don't indulge any oftener than is absolutely necessary in the luxury of bridges; and I found that a little chapel, which would hold about a hundred persons, had been secured by my friends, and that there were gathered together from the neighborhood some fifty or sixty persons of all denominations, some of them never having heard a Unitarian speak before. I preached to them that morning; and, when I got through, a leading man of the neighborhood came to me, and said, "Is it not possible for you to come out to us next Sunday?" and a gentleman came forward, saying, "I have control of this building, and it is at your service for Sunday morning services so long as you choose to hold them." There were present eight different denominations; and I was told, as they separated, that there was not a second opinion among them as to what they had heard that day. They were surprised to find, that the Unitarian, dreaded, feared, hated, as he is there, believed in the same Jesus Christ in whom they placed their hopes, and I think it was because of that they so earnestly appealed to me to come again next Sunday, or send somebody else. My friend Israel has been out there once.

Now, my friends, I want a colleague. I need somebody to

help me out there. Our Saviour showed that he did not intend that his disciples should go out singly: he sent them out two by two. I want a man to come and stand by my side. I want a man to do missionary work in the city and out of the city; for there, six miles out of the city, can be drawn together, every Sunday, a congregation of at least one hundred souls, if I can find a man to come and assist me, and preach to them, or let me preach to them, and stand in my place and preach. I have grown into a conviction, that our Unitarian faith can get through those prejudices, and into the ears of the people; and, when it has got into the ears of the people, God will get it into their hearts. When this Unitarian faith of ours once gets at the people, they cannot, and they will not, desire to withstand its influence. A prominent gentleman in the city, not of our faith, but deeply interested in the operations of another denomination, though sadly grieved at their want of liberality, said to me, "What you Unitarians need to do here is to get your young men together, take the funds which I understand you are endeavoring to raise at the North for various purposes, find out what are the circuits of the Methodist ministers, and follow on the track of those preachers. Don't let your young men go to the hotels; don't let your young men expect to fare sumptuously every day; let them go, as the Methodist preacher does, and inquire who is worthy, and there enter and abide. These Methodist preachers have their regular appointments, preaching two Sundays in the month. Let your young men take the vacant Sundays, and then pass on to the next place, and they will not have gone through this State of Maryland before they will have taken the power out of their forerunners, and the people will rise as a man to embrace this truth of yours, which I am confident the people wait for."

Now, Mr. President and friends, I have been endeavoring, in my poor way, to get at the people. I have a most splendid cathedral in which I preach, but it is a building in which I cannot be heard; and there are hundreds of outsiders who would gladly be insiders, if they could hear the word. I have taken, at different times during the last winter, two halls in different

sections of the city; and, while giving a course of lectures on Sunday evenings, which have been largely attended by other denominations, I have used these different halls, to test the applicability of the truth which so many people say is for respectable people; to test whether or no I was wrong in my belief, that this faith is adapted to the people, and what the people want.

I will not dwell upon the particulars at all; but let me say this: The other day I received a message from a person whose name was entirely unknown to me, requesting me to go and see him. The messenger said he was far gone in disease. I went, and found a gentleman, thoroughly educated, a graduate of Trinity College, Dublin, who had been in this country for many years. Brought up in the Catholic Church, and early becoming dissatisfied with the Catholic faith, having for years been in search of something which should respond to his own inward convictions, he told me that he had been led, by the advertisement he saw in the newspapers, to go one Sunday and hear me at the hall, and that there he heard words such as he had been searching after in all these years; and he found that there was one person at least, and one faith, that was in accord with him; and, finding that sudden disease had stricken him down, and feeling the need of comfort, he ventured to send for me; and I have had the most delightful intercourse with one of the most cultivated men I have ever known, — brought out of the Catholic Church by his own thought, and become a Unitarian believer; and one of his first statements was this: "There are in this city thousands of men, young men and older men, who are in the same position with myself; and, only did they dare to do it, they would be at your side, and numbered under your faith."

We have had considerable trouble in our city about running Sunday cars; and we have had a pretty free fight over it, — a tolerably tough fight. I never dreamed of any such organization as I found there was arrayed against this matter of running Sunday cars. Every kind of epithet was heaped upon me, when it was found I had taken up the gauntlet which the other clergymen had thrown down. By a heavy vote, the city was

carried in favor of cars upon Sunday. I had made up my mind, if we carried the day, the first thing I would do, would be to take my stand in the park, and preach to the people. You must know I have not yet fallen into the characteristic of the people of the city in which I dwell, who think that what they have is better than any thing else; but they have got a park that beats any thing I ever dreamed of. It is a most beautiful park. God has kept it in one family these many years, and at last put it into the hands of the man who put it into the possession of the city. I wish you could see what an exquisite public ground it is. I determined it should be consecrated to our purpose; and I had a little feeling, that I would like to get the start of some of my friends on the other side of the question. Some of those who knew of the characteristics of the people of Baltimore said, that I would have trouble; that I little understood the elements of the lower classes; and, if I undertook to speak in the park, I should find I could not do it.

The second Sunday I went out with a great deal of fear and trembling. I don't think I ever felt as I did that afternoon. I took my stand upon the outer step of the music pavilion, and said, "I propose to hold divine service, commencing with a hymn." I had a friend at my side, of another denomination, who led the singing; the hymn was sung, and I made a prayer; there was another hymn, and I began my discourse. Before me there stood a packed crowd, composed mostly of young men I had never seen before; some fourteen of them were all the people of my own congregation present, for I took the pains to count them. Before me and around me, and even behind me, stood this crowd of men; for women had not ventured to come, because it was an experiment, and they did not know how it was going to turn out. I began, went on, and finished; and a more respectful, earnest, eager, and devout assemblage does not meet in any church of Christ to worship God in any town or city on this continent. One man was heard to say, before the service commenced, he had come out "to hear that infidel." A great many had come with that kind of curiosity; but, whatever was the feeling with which they came, they stood it out until the last amen

was uttered, and then quietly dispersed. That has been the character of my congregations in the park at Baltimore on the Sunday afternoons since. We have been driven off from the place where we held the first meeting, because other denominations made trouble about it, and we have been obliged to take another place; but there, in this exquisite temple God has builded for us in the open air, with nothing to sit upon, these people of all denominations, — these people, who never go inside a church, come and listen and go away, taking with them tracts which we were undertaking to distribute, but found it a work of supererogation, for they were taken from us before we had an opportunity to distribute them: and individuals are seen, after the services, sitting under the trees reading their tracts; and I heard of a little encounter between two young men who had got the last tract, who, after a heated discussion in regard to it, came to terms, and said, "Let us both have it, and go and sit under the trees and read it together."

We have not got men: we have not got all the material we want, that we need at this crisis; for I am sure the country is awake on this subject. I don't believe that this is a mere spasm of excitement. In my home we sometimes are made sad by words of doubt coming from this part of the country. You have had what proves to be a splendid success in regard to your theatre this winter; but many persons say to me, "the *people* were not there." Well, the people have been at my theatre, and I believe the people can be reached, and that the people are waiting to hear; and, when they hear, they will be with us in spirit and in life. But we have not got men to go where they are wanted, and we must use other means to reach them; and, although my excellent friend, the Secretary of this Association, would tell you how much I bore him on this subject, I am going to bore you to make you comprehend our wants in this direction.

I think, as a denomination, we have a most terrible prejudice against the *tract;* but the tract is the thing for to-day's work: we have not got men to send where they are needed; but we have got the brain and the heart, and the press that shall print what brain and heart have written, to send true words broadcast

throughout the land. I do beseech those of you who have got brain and heart not to keep back, but to give us short and pithy essays upon religious truth, life, duty, God, Christ, heaven, that we may spread the truth among those who are waiting to receive it. We do want them terribly, we who are on the outskirts, that we may have them to send where we cannot go, — that we may have them to supplement what little work we ourselves are able to do. I am sure there is no such certain way of doing the work God has put into our hands, as by having a proper kind of practical and doctrinal tract to distribute through the land.

I was troubled when I came into the city, because almost the first thing I heard was, that the preaching at the theatre was over. Is it possible that you are going to allow a thing which you call so splendid a success, to drop where it is? Are you not, now that you have sounded your trumpet and marshalled your forces, going to carry them forward to the victory? Is there not to be something organized out of what you have done? I learned during the war, and my faith to-day is, that the moment of the turn in the tide of the national successes was that moment when it was found that the old, imperfect system of army organizations would not answer the demand of the day; that each separate battalion might be perfectly well drilled, but, unless all were brought into one compact whole, and marshalled for one grand end, success could not be gained. We, friends, may do as well as we can do, in our separate spheres of duty; we may do, perfectly, separate acts; but unless those acts shall be organized, and there shall be a power coming out of them which shall finish the work and carry it on to successful completion, all the previous work is in vain: and what I want to see done now, and what I hope we shall do — after having, in various ways, told the people we are alive; after believing that we are alive — is so to organize our vitality, that we shall make an impression upon the community, lasting, and such as will redound not to the triumph of our particular "ism," but which shall redound to the glory of our God and the success of the great truths which Jesus Christ — whether you call him Lord or Leader, or whether Lord and Leader, as I believe Jesus Christ both Lord

and Leader, — came into the world to teach, and died that he might sanctify.

After the audience had sung the hymn beginning "Come, kingdom of our God," the PRESIDENT said: —

I shall have the pleasure to introduce to you now a gentleman who has taken active part in public affairs in our North-western States, and who now comes to us from Tennessee, to speak to us of affairs concerning our faith there. I have now the pleasure of introducing Hon. J. W. North.

SPEECH OF HON. JOHN W. NORTH.

Judge NORTH then spoke as follows: —

Ladies and Gentlemen of the Association: If the gentleman who preceded me should feel embarrassment in appearing before you this evening, perhaps after you hear me you may comprehend my embarrassment in standing where I do to-night. Here are gentlemen all around me, accustomed to represent the interests of your Church; and they tell you of the inviting field that everywhere appears to call for effort, labor, and helpful interest. I chance to come from a field where, in one sense, I may say there is desolation, and where the want is great. When you will contemplate for a moment the circumstances of that field; when you will consider the character of the people, their institutions, and their great want, — I must let these facts appeal to you for one effort in their behalf.

You have all seen accounts from Tennessee. You are doubtless familiar with the census in regard to that State, showing how many there are there that need instruction; and you all know how a wide population of colored people have been thrown upon the hands of Christendom, to be educated and brought up to their position of manhood and womanhood, enlightened, and taught the way of life. In East Tennessee, a place distinguished for its loyalty through all the storms and conflicts of the late war, the people stood by the old flag stubbornly faithful, enduring hardship in every form, in a country that was first deso-

lated by one army and then by another, their homes laid waste and their hearthstones made places of mourning, every family with a history that would thrill every heart in this audience, their churches broken up, their ministers scattered, their leading and influential men gone, some one way and some another, — you can form some little idea of the condition of the communities there when the war closed. In the larger towns, they have recuperated more rapidly than in the sparsely settled neighborhoods; but now, in all that State, there is not one Unitarian minister. In all that State, there is an utter want of that instruction you enjoy here so plentifully.

I was exceedingly interested in your meeting this morning, while listening to the discussions; and one idea impressed itself upon me very strongly, and has been strengthened to-night, and it is this, — how much you are benefited here in Boston, in your associations, by the men you have sent out, that have returned and told their story; how it has thrilled your hearts, and put new life into your body, — a life you have never experienced before, and so hopeful for coming usefulness.

Another thing struck me, as I listened last Sunday to your good Dr. Clarke for the first time, as I was thinking on the theme he happened to touch upon (and I gave close attention to it as you may well suppose when you remember how seldom I hear a Unitarian sermon), — I was thinking how much your denomination would be benefited here in your plans of usefulness and power, if you could go out and see the field, and mingle with the people, and know and understand their wants, as you can only do by seeing them personally. Dr. Clarke said, in early life, when he started in the ministry, he went to Kentucky, where he had to meet obstacles square in the face, where his doctrine was put to the test, and his knowledge, his power, and his faith were put to the test; and he learned more there than all he had learned from books. It occurred to me that we had in Tennessee a theological seminary, large enough to take all your young men, and perhaps help them in their usefulness, as some of your men have been helped. That field is one that calls loudly for

your effort, — that has claims upon you in all forms that can be imagined.

You remember, during the war, the story of their suffering and trials there. You all felt a thrilling interest in sustaining those people in the noble position they took. You have not failed to notice, since the war, how faithfully they have cast aside the education of a lifetime, and come up step by step, and stood by you loyal people of New England; how they have had to sacrifice all their old prejudices. I well remember how hard a struggle it was, that I saw, when I went down there a little more than a year ago. The great question of negro testimony was before them, and they had not been educated up to that point. Some of them have since told me, when the Emancipation Proclamation was put forth, that they were on the point of laying down their arms: but they overcame that prejudice; and, when negro voting came up, a harder pill than all, they stood the test nobly. They have laid aside their prejudices, and have conquered their old feelings, and shown a noble spirit, standing up with the loyal people of the North, and maintaining freedom at the cost of their prejudices, although educated in them all their lives. I ask you, Mr. President and this audience, have they not some claims upon you?

Another thing: A people that can thus lay aside their prejudices in one direction, can lay aside their prejudices in another direction; and let men go down, like your minister from Baltimore, and talk to the people of Tennessee, in every neighborhood, and the result would be the same. What they want is instruction from men of warm hearts, of practical sense; of such sense as they can understand: not the dark, obtuse, metaphysical dogmas that they cannot understand at all, but common sense. Your ministers can give it to them, and they would receive it with cordiality. There are a great many there who are waiting, as they who watch for the morning, for men to come and give them such instruction. The whole community is broken up and thrown into chaos, in some respects. Now is the time for the liberal faith to be preached, and for you to go and gather in these people. They need to be gathered in, to be taken by

the hand, to be encouraged, cheered, and helped, and brought forward to a higher position religiously, as they have been politically. When you remember, that about eighty thousand of the adult population of Tennessee, the census tells us, can neither read nor write, you may judge there is need of the schoolmaster and minister. To show you how this is illustrated in some places, a Methodist elder told me the other day, that he called at the house of a Methodist local preacher, who had a family of grown-up daughters. The father had just written home a letter, which they brought to him to get him to read. When that occurs in the family of a minister of the gospel, we can judge there is a necessity for work, for great work; and I recollect, that the noble Mr. Peabody said, the criterion by which those that distributed his donation should judge, was only the necessities of the people. By that criterion, should not Tennessee have a large share of your philanthropy and your religious benevolence?

There is another point that I want to touch upon. In sending us men, send us men that will circulate; that will go, as that very sensible man of Baltimore said, from place to place, in the track of the Methodist ministers, preaching and lecturing everywhere. And then another thing: after this seed is sown, and you go to gather up churches, then, you ought to send men down there to sustain those ministers. I recollect that, during the war, when men were called for, you sent out your generals and colonels and captains, but you never sent them alone. You sent men to sustain them; to stand shoulder to shoulder, and march on to victory. Allow me to say, the battle now going on in the South is no less important than that which was fought with armies. It is more important, because it must be more permanent. The ideas that produced the Rebellion still exist there; are taught in their newspapers in the various States; are still kept before the people; and, unless there is a better and more powerful influence brought to bear, there will be a portion of the people that will cling to those ideas, act upon them, and cherish them, and they will bear the same fruit they bore before. We have got to have instruction

there that will settle them in principles which are sound and just and right and true. And you must take your institutions from New England, and set them down there. We want every thing from New England there; and the best way to establish the church is for every minister to take twenty good men with him, and then he need not come back to appeal to you for benevolence. The best way to exercise benevolence is to help people that help themselves. Suppose you send out a minister to locate at Knoxville: send along twenty good men with him, that can pay one hundred dollars a year each to sustain him in that position. They will have society enough to make it like home. We feel entirely free and at home there: we don't ask any man's pardon for expressing our opinions; but we should feel a great deal better if we had a little more Northern element. Even the rebels want, and are begging for it, and would throw up their hats if I could tell them, on my return, the Yankees were coming down there in strong force. They would rejoice to see you there in every sphere of life, as teachers, mechanics, manufacturers, and as capitalists, to invest everywhere. And let me say here, there is one point of benefit I want to call your attention to now. The capitalists need not be out of pocket there. These colored people want homes. There are very few men prepared to sell a colored man a lot. Land is held in large tracts; and, if some of your capitalists would put some money in there to help these poor people; if they would buy up land, and sell it to the colored people, and let them have homes, — it would do a great good to thousands and thousands of poor people, and help to elevate them, and give them a position in society.

For all these things, men in every sphere of life are needed, — good business men, yet good religious men, to support your society. I want to call attention to this point, — that the best way to sustain societies is to send men who can sustain the preacher in his position. When I was going South a year ago, I inquired as to the propriety of going at that time. I was advised, very strongly, that it was not safe. Our army officers in Virginia said it was not safe. I asked, How is this problem to

be solved? How are we to become a homogeneous people,— to have free institutions, and be alike? They all answered, it is to be done by emigration of our Northern people into the South, and the mixing up of our people. Then I asked, In Heaven's name, why not let it be done at once? The time has been when it was a little unsafe, but that has passed. In East Tennessee, you will have a cordial reception, and you can do an infinite amount of good. In thirty-one counties of Tennessee they need hundreds of teachers and schools and ministers; and if you could see the evil as I have seen it, and the opportunities of usefulness, I know there would be a response that would come up with such power as to be felt in every nook and corner of that State.

I know the call is great. Your missionary in New England sees great and pressing demands for work and labor and men. Your missionary from Baltimore sees a fine field for labor. And I have no doubt it is wide, and I rejoice that he appeals to you as he does. And I hope you will respond; but I remember that those appeals are not to rest upon the old basis. Your men tell you, you have not been as active as you should have been. We have heard of the solid men of Boston, and we have heard that the magnificent example of Peabody is becoming contagious. The impression is growing, that the rich man can enter the kingdom of heaven. I have thought that the starving poor of London, and the students of Harvard and Yale, and the poor children of the South, that are to be benefited by his benevolence, would hardly go into heaven, and leave Peabody behind. Here are men in Boston, with magnificent and princely incomes. It seems to me, if, instead of spending the better part of their lives in laying up riches, they would only see what good they do while they lived, and let their eyes behold the happiness they could confer, they would put their hands in their pockets deeper than ever before, and we should see benevolence that would astonish us all. I appeal to you, that that benevolence be exercised to give us a few good Unitarian ministers, and a host of good men to sustain those ministers where they go.

The President then introduced to the audience the Rev. Dr. Collier, of Chicago.

ADDRESS OF REV. ROBERT LAIRD COLLIER, D.D.

Rev. Dr. COLLIER spoke as follows: Mr. Lowe said, this afternoon, that I was to represent, upon this platform and in this presence, the great West. Six years ago, in the city of London, a relative of mine was invited to a large gathering of literary persons; and a cultured gentleman, Mr. Price, said, "I learn you are from the West." — "Yes, sir." — "I have a friend, Mr. Sidney, who lives in the valley of the Mississippi. Do you know him?" — "Sir, do you know that the valley of the Mississippi is three thousand miles long, and one thousand miles wide?" The intelligent man said, "Do you mean it?" You are aware that the Union Pacific Railroad are laying two miles of railroad a day; that the terminus of the road is now at a point three hundred and fifty miles west of Omaha; that, within three years from to-day, there will be direct railroad communication between Boston and San Francisco.

I rode with Mr. Hepworth in a palace car, where we were furnished with our meals; and a more luxuriant bill of fare is not provided in any hotel in Boston. It was not quite so elaborate, perhaps; but we had all we could manage, and were promised a good deal more. The great West contains ten millions of people. Within the next decade, between where I live and San Francisco, there will be twenty millions of human souls.

Who will take care of the spiritual interests of this population? I will tell you who: the Methodist elder will be in the vanguard; wherever there is a school-house, there will be a preaching appointment. I will tell you who: the men who have faith in God, and trust in Jesus Christ, and have confidence in the power of prayer. Those are the men for those people. The Methodists, and other evangelical sects, are going to take care of the spiritual and moral wants of this vast population. What need is there, then, of our being anxious and active in doing this same work?

A gentleman said to me last night, to my amazement, "I should recommend, that, wherever there is an Orthodox society flourishing and doing a good work, the Unitarians should not interfere; and I would not give a dollar." I believe he said it had been his idea not "to establish a Unitarian church where there is an Orthodox church." Well, I felt that was not in the spirit of the Master; it was not the spirit of Luther; it was not the spirit of Wesley, nor of that man (Dr. Channing) who stood up in the city of Baltimore, in the face of their education and prejudices and organization, and told the people what primitive, pure, undogmatic, liberal, Unitarian Christianity was.

It is a statistical fact, that Christianity is not keeping pace with the increase of the world's population; it is a terrible fact, that Christianity is not keeping pace with the increase of the population of Christendom. I say, Christianity, — pure, practical Christianity. And why? I had almost said, because there is scarcely organized, in this world, a single trace of pure, primitive, undogmatic, Unitarian Christianity. Give the world Christianity, and it will dwell in their hearts; but give the world an utter misconception of the whole genius of the religion of Jesus Christ, and they will spurn it and us for ever. It is our world for our truth, for our God, and for his Christ. Shame upon us, if, in view of the benefits for ever coming down to us from the past, we shall not step forward, and blaze the way, and pioneer the path, and build the bridges, for the on-coming generations.

What is the work we are to do in the West? What are we to stand for among the other sects? Let me say, while we can never cease to watch the growth of secular culture, to feel an interest in the development of art, science, and belles-lettres, the Unitarian Church, going out into the heart of the new civilization, is not to stand upon secular culture. In the next place, it is not to stand for social cultivation. See my experience: I went into my magnificent church in Chicago: my pews, — oh, how elegant! my music, — oh, how delightful! and my people, oh, how nice! — the nicest dressed people you ever saw; — and I said, "This is very nice; our pews are all taken, and our in-

come is going to be very large; but, for Heaven's sake, what is to become of all the people that don't come to our church? I ought to preach to all the people in Chicago," — I mean, of course, all that Brother Robert Collyer doesn't preach to. So I said, "I guess, after all, I will commence a course of lectures to the young people, and tell them how to start in life, to choose a business, and do a great many other things." I thought I could, somehow, while I was telling them about these things on the surface, put a little Liberal Christianity into them for pepper and salt. The first night the house was crowded. The next day, one of my best brethren, one who loves me dearly, said, "Do you think this floating crowd does us any good?" — "Well," I said, "I don't know; that didn't occur to me: but do you think we do the floating crowd any good?" I say to you that Unitarian Christianity is not to stand for social cultivation. We want no distinctions of class, caste, or color. If not for this, for what?

I must say, first of all, the Unitarian Church in the West must stand for Christianity. It is a mistake some of you have, that the people in the West are so free, so broad, so far-seeing, that they have outgrown this old human divine love for Jesus Christ, his cross and resurrection. I know of no one community in the West that wants a preacher who comes to preach only a pure theism. I have never heard of any such community. I have heard of a great many who have said, "If you have no men but those who are continually finding some new error in the teachings of Jesus Christ, we don't want them: keep them at home." Has it ever occurred to you, that pure theism is organized in this country as it never can be by a Christian church. I stand here to-night as a Freemason; a man who has found the stone the builders rejected, but which must become the head of the corner. Yet I have never known it, as an organized theism, to take hold of the heart of any man, and lift it from sin to holiness, or devoted communion with God; and it never can. Christianity is not a theory. God did not make a mistake when he incarnated himself in Jesus Christ, to win men to his love and worship; but, if men are to be drawn to God, it must be by the

preaching of Christ and him crucified, and by feeling the power of his resurrection.

But, while the Unitarian Church in the West must stand for Christianity, it must stand for Protestantism. It must fall into line with Jesus, with Arius, with Luther, with Wesley, with Channing, and with Robertson; it must be undogmatic, unsectarian, broad, liberal Christianity If I were not in Boston, I should say something about the name Unitarian. I remembered, when our honorable friend from Tennessee got up, the story of Parson Brownlow, who said he felt, when he got into Washington, as if he wanted to steal something. When I got into Boston, I was the most self-complacent man you ever saw. I was so utterly self-satisfied, I didn't know that I ever should preach an earnest sermon in the world. Here was a Unitarian church; there was another; and there was a Unitarian man, — Unitarianism everywhere. I rode out, and the gentleman I was with was continually accosted with "How are you?" — "How do you do?" — "Who are all these people?" said I. "They are all Unitarians. Pretty much every man we meet is a Unitarian." The feeling came, "I should like to live here. A Unitarian here has some social position, and you know a man doesn't despise that; he is known among his fellows, and a man likes to be known." So I have not marvelled that Unitarianism has folded its arms, and said, "We are an immensely aristocratic and respectable community, and we don't think it is just the thing to be bothering ourselves about the faith of other people."

There is a battle of life going on. I would like to say to Boston Unitarianism what the newsboy said to the general. During the war, a general, all dressed up, his whiskers in exact trim, with his nose-glasses on, was going up Broadway, when a newsboy ran up with papers to sell, crying, "Another great battle;" and the general said, "I want a paper." He took the paper, and, after looking it over, said, "I don't see any battle." "No, darn you, and you never will while you hang around this town."

There is a great battle going on; and I want to say to your

Boston Unitarians, while their sympathies, life, and activities hang around this town, they never will see that battle. Charity begins at home; but, if it stays there, it becomes puny and sickly, and dies. Let the Unitarianism of Boston go out and breathe the fresh air of the West, and it will live, as the old Methodist bishop said. He stood up, in the love-feast, very old and very saintly, and said, "Brethren, when I was sixty years old, I thought what a very old man I should be if I ever saw sixty-five. When sixty-five came, I thought what an old man I should be if I ever saw seventy; now I am seventy-five, and I mean to live for ever." Unitarianism will not die out, but live.

I have, on a piece of paper here, a good many other things that Unitarianism must stand for in the West. Unitarianism must stand for liberty. Marry Unitarianism to slavery, to servility of spirit! You might as well attempt to take the rays of the sun, and weave them together into a mantle of darkness. They cannot go together. In the West we cannot operate Unitarianism with conservatism. We cannot run Unitarianism upon Boston traditions, or Boston usages. People dislike Unitarianism, because they don't know the meaning of Unitarianism.

When I sent a letter to my saintly old mother, who has been in the Presbyterian faith all her life, telling her that I had come to an honest conviction that it was my duty to change my ecclesiastical relations and take a ministry in the Unitarian Church, she, who had not been in a railroad-car for twenty years, such was her feebleness, started from her home, came to mine, and day in and day out threw her arms around my neck, saying, "Now, after I have prayed for you, after daily my prayers have gone to heaven in your behalf, do you mean to turn the Lord of life and glory out of doors?" I said, "No; but I want to take the Lord of life and glory out of the incrustation of theology, down out of this ecclesiastical trinity, and present him to man as the embodiment of God, — to show him as God manifested in the flesh, in whom all the fulness of the godhead dwelleth bodily." And, when I went last winter to visit her, after having sent her Unitarian publications and books, she said, "I am satisfied; I thought Unitarianism denied Christ. I am satisfied that

it is the same gospel I taught you in your youth. These things I never believed, but the essential things I lovingly cling to." So we must go out, and say to the West, "These things you have never believed in. We are the people who honestly believe, and represent those things that commend themselves to the honest, intelligent conviction of the mind. These are the things we teach and preach."

Something has been said about men. Do you want me to tell you how to solve the problem of men? How Mr. Lowe would go home rejoicing, and the members of the Executive Board of the Unitarian Association, if I could unlock the door which would open upon a harvest of human souls! Do you know why the Orthodox have a full supply of ministers? I will tell you. Yesterday, at a private dinner, one or two men stood up for India: I will not say one or two sneered at it, but doubted about it. I said to-day I would like to take just half of the corps of Unitarian ministers in this country, and plant them in Italy, in China, in India. Mr. Hepworth or Mr. Hale could preach to both their immense congregations just as well as to one; and the other could go and stand up with Mr. Dall, edit a paper in Italy, or preach the gospel in China. What would be the result? What do your young men do now? They go to Cambridge, chew Hebrew roots, and learn to pronounce Greek after the last American pronunciation of some professor, read their Testament, and go with their black sermon-case of sixteen pages, all nicely written, which they have studied all the week, and say it off on Sunday. A young man who really thinks any thing of himself, who believes that religion is religion and manhood is manhood, is not attracted very much by that sort of life. Tell him there are souls to be saved in India, in Italy, and in China, and all over this world; and there is an air of chivalry about that which will attract young men, and send them abroad. People now-a-days gather together, and say to the minister, "Come to us." Paul said, "I will go to the people." He didn't stay in Rome or in Jerusalem, but he went out among the people. The picture drawn by the good man from Baltimore called up the happiest days of my ministry. When I left school, I had

an old colleague, as every young minister ought to have; and one day I said to him, "Brother King, this thing of just preaching two or three times on Sunday doesn't satisfy me: what can I do in the week?" He said, "If I were of your age, I would send up to Philadelphia, and get books and tracts, and sell them." I asked, "How am I to get them around?"—"Well," said he, "I don't know. Can't you invent a way?" I got a wheelbarrow, and filled it up with books and tracts, drove them round my circuit, sold the books and gave away the tracts; and those were the happiest days of my life.

There are men everywhere, but what is the trouble? I went to Fond-du-Lac, and preached four Sundays. They said "This is a very important city," (as all Western cities are). "We have got a population of 18,000, and in a year or two we will have 30,000 or 40,000. Don't you think it is your duty to come up here and preach to us? I said, "No, I don't." Afterwards, in conversation with one of these people, he said to me, "It is no use sending us any of these young men, that don't know our ways, our mood, or our temper. We want some man who understands, — who will fill this building every Sunday." Said I, "Suppose you get a man; what could you pay him?"—"PAY HIM! — all he wants," said he. "If you will send us a MAN" (and the Western people mean a good deal when they say a *man*), "we can pay him $3,000, $4,000, or $5,000. If you send us a *stick*, we can't pay him any thing."

I don't believe there is any difficulty about men. I will tell you what the difficulty is. How much money is represented here to-night? A gentleman said to me, "I was looking over the list of incomes in our ward, and all the large incomes were Unitarians." I said, "I am glad to hear that." Just imagine my amazement when I came into the Unitarian church. The Methodist church was asking for a contribution of $4,000,000, — $1,000,000 for missionary purposes, $1,350,000 for church extension. I took up the "Register," and here our dear brother Lowe was asking of the Unitarians, these solid men of Boston and elsewhere, $100,000. Just see our needs. Think of the good we can do. Can't you possibly give us $100,000? And that

was finally cut down to $60,000. I know a church in New York, two blocks from a Methodist church, and in that Methodist church they raised $10,000 in one forenoon for missionary purposes; and the other blazed abroad the fact that they had raised $4,000 for every thing: and when one of these wealthy congregations raises $1,000 or $2,000, they think they have absolutely done marvels. I preached in a church Sunday morning, and they wanted to take up a collection. A gentleman said, "We once got $2,000, and last year nearly $1,000, and we would like to get $1,000 this morning." It was a large church, filled with people, middle-aged, all well dressed, and looked as if well fed. I looked round the country, and saw beautiful mansions, and went into the families, and saw every thing in style and elegance, — and a thousand dollars! A lady complained to me last winter of the amount she had to pay her servant. I said, "That velvet cloak you have on has cost you more than you have paid any hired girl in your family." It is a burning shame; it is an outrage upon our generous faith; it is not the thing.

What, liberal Christianity, organized as Unitarianism, in this country pleading with its votaries for $100,000! I have a young man in my congregation, who is willing to work for his bread and butter, and preach liberal Christianity on Sundays. A man told me that he labored in the harvest every day in the week, and preached the gospel every Sunday. Let Boston roll up the money, and I will give my pledge to raise men to preach the faith. Now I have answered why we have not the men: shall I answer why we have not the money? A people that has not faith in its own belief, a people that has not an enthusiastic hold of its own conviction, a people who never take that faith and those convictions to the throne of God in prayer, is not a people to pay their money for the spread of that faith, and the promulgation of those convictions. We want the simple, earnest faith of the Methodist body. They will give their money, and bleed their exchequer, to send the gospel of Christ to the world. I believe prayer moves God; that it takes hold of the arm of the Almighty; that it interests the heart of the Deity in the work for which we are pleading. I want to see these millions

of Unitarians on their knees, pleading for the salvation of the world. When we do that, we will have faith in our convictions, and our money will be forthcoming. And now, Mr. Lowe, if I had my way (and I don't want it, for I have it too often), I believe I would undertake to raise $50,000 in this audience to-night.

At the conclusion of Dr. Collier's address, the meeting closed with the singing of the Doxology by the audience.

EDITOR'S NOTES.

ANNIVERSARY WEEK.

We do not think it is simply on the principle of regarding the last occasion the best, if we say, that, at least so so far as our memory goes, there has never been an anniversary week when so much interest and earnestness have been shown in all the meetings of our denomination, as in the week which has just closed. Such unusual interest was assumed beforehand, and all the plans were projected on a larger scale. The meeting of the Association has of late years been in the forenoon, in some church, and that one session has sufficed for business and for speaking. This year, the entire forenoon was occupied in business and practical discussions; and in the evening, the Music Hall was not too large for the gathering that assembled to hear the earnest talk about the interests of our faith. And this same Music Hall was again, on the next evening, crowded to hear a continuation of the same. The usual somewhat thinly attended meetings of the Sunday-school Society this year blossomed into that magnificent festival of Wednesday afternoon. The meeting of the Children's Mission and the Collation have always

been a perfect success; and so of these we can only say, they were as good as ever. The Ministerial Conference was thrilled by an address from Rev. Dr. Dewey; and both the address itself and the manner of its reception showed clearly a profound interest in something deeper than mere speculation, and a general spirit of consecration to practical religious work. No better test could be had of the real worth of all the activity which was manifest in the various operations of our body than this meeting of ministers, unless it be the morning meetings for conference and prayer, which were so eagerly attended and so fervent in their tone, as to carry their influence through all the days of the week.

The meetings have all been fully reported in the religious and secular papers, and we have therefore given no detailed notice of any except those of our own Association, which perhaps even persons who have already read the reports in the papers will be glad to have for permanent record in our pages.

We would, however, allude to one meeting, which, being of somewhat private character, was not noticed in the papers, but was really one of the most interesting of the week; viz., —

THE ANNUAL MEETING OF THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

It was held in their room in Chauncy Street, which was beautifully decorated with flowers. Several of our ministers, who had shown especial interest in the work, were present by invitation, and we regret much that the smallness of the room made it necessary so to restrict the number asked. The Secretary of the American Unitarian Association presided; and, after a statement of the method

pursued by the Commission, suggestions and criticisms from those who were present were earnestly solicited. Many points were discussed, and remarks were made by Rev. Dr. Gannett; Rev. E. G. Adams; Rev. T. J. Mumford; Rev. E. E. Hale; Rev. S. H. Winkley; C. C. Smith, Esq.; J. P. Walker, Esq.; and by many of the members of the Commission, — all helping to illustrate the value and thoroughness of the labor of the Commission, and to develop still more important plans.

We regard this Commission as one of the permanent organizations of our denomination, and one of exceeding value. We hope it may be the means not only of selecting worthy books among those already existing, but in no small measure of creating a literature for the young. We are sure, at any rate, that, so soon as its work is fairly known, it will be gratefully accepted as a guide to parents and teachers, in regard to the reading to be placed in the hands of children. Another year we hope the annual meeting of the Commission may be of a more public character.

RESULTS OF ANNIVERSARY WEEK.

We have spoken with undoubting assurance of the reality of all this apparent earnestness, and of its having a true source in the sincere religious feeling of our people, and their devotion to our faith. But this assurance does not make us the less anxious that now every reasonable effort should be made in order to bring out of this good spirit its practical fruit. We shall not say that all this apparent interest was superficial and unreal, even if, after all have gone to their homes, we shall find no signs of increased activity in denominational work. On the contrary, we know so well how often, for want of the proper connecting link, real feeling fails to develop itself

in action, that we expect no such signs, unless now, before the feeling has time to cool, it is organized, and applied to work; and we earnestly beg of our people to see to it that practical methods be at once inaugurated to give the present good impulse its opportunity to act. Whatever there may be in any parish of importance to its own life or to its general usefulness, we hope advantage will be taken of this present enthusiasm to carry it through. But we especially hope that now, without delay, the work of raising the contributions for this Association be vigorously carried to completion. We know that many have been moved, by the earnest utterances of the anniversary week, to a desire to aid in our general work, and it is a matter of course that this height of feeling cannot last. If it would, we might all meet and be quickened, once for all, as well as to repeat every year our time of refreshing. Several times, in connection with the collection for our funds, we have lost much by failing to make the most of the golden opportunity of such a time of awakening as we have just now had. We trust that some in every locality will go forward with the matter at once.

TRIP TO THE WEST.

The work of this Association in the West has assumed so great importance, that it has seemed to demand on our part a more intimate personal acquaintance with the field. And we were glad of the occasion which made it necessary to visit a portion of it. We were absent only two weeks, and in that period travelled three thousand miles; so that of course we had only a hasty glimpse of a few prominent points.

CLEVELAND, OHIO.

Our first stopping-place was Cleveland, destined, we believe, some day to be marked in capitals on our ecclesiastical map as one of the important centres of our faith, but now only one of the "openings" to which our interest and sympathy has been invited. A few zealous men and women have resolved, that they will have in Cleveland a Unitarian church. For several months they have maintained preaching as regularly as they have been able, bearing unaided the expense attending it. Our brethren, Camp and the Hosmers and Livermore and Zachos and Hepworth and Brown and Young, and others, have preached for them; and their plans for the future have been gradually shaping themselves, as the nature of the opportunity has been developed. We met most of the principal men and women, and, from all that we could learn, found little to abate the entire confidence with which we had come already to regard the movement. Here is a city of 67,000 inhabitants (we cannot venture to say, till we have gone further, whether an enthusiastic resident was right when he said it was the most promising city of the West), certainly beautiful enough to satisfy any one's dream of an attractive home, and with every indication of enlightened activity and of grand and permanent growth. There are fourteen newspapers. Educational, charitable, and philanthropic institutions abound.

To meet the religious wants of this community, there are thirty-nine Protestant churches. One small Universalist organization is now starting up, along with this Unitarian movement; but all the established thirty-nine churches are of the narrow evangelical stamp. From what we heard, we judge that this is more narrow than we are accustomed

to in New England; and that the whole ecclesiastical influence is tyrannically opposed to free religious thought, and arrays social prejudices strongly against every thing that bears a liberal name. The word Unitarian is made a synonyme for whatever is most unchristian; and, if a church of our faith is to be built, it must encounter the worst of prejudices, and struggle up out of the worst sort of prestige. This circumstance makes our friends there wisely decide, that, in selecting a pastor and in all their efforts they shall aim not so much at what is immediately attractive, by being sensational or brilliant, but that they will lay a sure foundation, even if the building is of slower growth.

But really the obstacles are small, considering the ample material and splendid encouragement offered to the society. The thirty-nine churches gather only a small proportion of the people of Cleveland. They pointed out to me the multitudes of fine houses, whose occupants go nowhere to church; they told of a great class of substantial business men, active, intelligent, public-spirited, who either have no connection with any church, or else, for mere decency's sake, hold pews in some church, and pay to hear doctrines which they heartily reject; and there is, besides, a very large mechanic class, who come under no religious influence, and many of whom, we might reasonably suppose, would embrace our views, if they were only rightly presented to them.

Nothing could be better than the way the movement has been begun; and we do not expect to find, in the West or anywhere, one which offers more attraction to an earnest minister, or one which, with such a minister, is more certain of success.

TOLEDO.

Toledo, 113 miles beyond Cleveland, in a quiet retreat a little way up the Maumee River, guards the interests of the south-west corner of Lake Erie, lying in wait there to catch all the advantages of commerce and enterprise which its position commands. It is a city of nearly 30,000 inhabitants, and is the commercial centre of a considerable section of Michigan, Indiana, and Ohio. As yet, — notwithstanding the tasteful residences that line the river bank, and that are found elsewhere here and there; and the Nicholson pavement, which gives a finished look to the streets in which it is laid, — the city wears a comparatively new aspect. In fact, it is new in all its features, and many of what must constitute important branches of its enterprise are not yet begun. They still send black walnut to Boston, and bring it back again in tables and chairs. But every thing indicates a sure and healthy growth, and proves that they have begun in the right way. The most conspicuous building in the city is the High School, showing that they mean to lay the foundations of a real and permanent prosperity.

In this city, a Unitarian society was established twelve years ago, and this society now welcomed its sister churches of the Erie Conference.

We feel like saying a word about a single point in the history of this society, wherein it stands an example to other societies. So far as we can learn, the people have had as hard a struggle as most, and are still unable to provide themselves with a house of worship equal to their needs. Yet from the first they have shown a noble spirit of independence, and have never received aid from abroad. They are, perhaps, in some ways less amply furnished, and make less show of strength than if they had been

helped to a better church; but they have gained in the habit of self-reliance what is worth vastly more. They have just now generously voted to have all the seats of their church free.

And the pastor has also given an example quite as important. He came here three years ago. The prospect was not better than in a score of places besides, and the discouragements he has met have been as great as one often finds in the way; and he has had ample opportunities to improve his condition by going elsewhere. But he has been determined to stay and give a full and patient trial to the work, till now he has gained a position which is all he could ask. From our acquaintance with our work in the West, we think that this illustrates what is the very first principle in regard to the building up of societies, and to a minister's efficiency in that region. We find there few instances of speedy success; and, contrary as it may seem to the common notion about the West, it is even more true there than at the East, that patient and persistent effort is the essential condition of any satisfactory results.

LAKE-ERIE CONFERENCE.

The Conference met June 12, and continued its sessions two days. Rev. S. H. Camp, president of the Conference, presided. The societies of Toledo, Cleveland, Meadville, Union Mills, and Meadville Theological School, were represented by delegates, and letters were read from friends in Ashtabula and Berlin Heights. Rev. Mr. Brigham, whose society is not within the limits of the Conference, was present by invitation, and delivered an address in the evening on "Rational Religion."

It will be seen that the gathering from abroad was small, and it was not much swelled by the attendance of

the Toledo people; but the earnest spirit of those who were present largely made up for the lack of numbers. Besides, the meeting was for practical ends; and the thought was not of how many were present, but of the largeness of the field represented and the reality of the opportunity. Two societies included in the Conference (that at Cleveland and that at Union Mills) had been organized since the last meeting in February, and several openings were reported, at which preaching had been afforded, and where, it was believed, suitable efforts might result in the establishment of societies. The Essay, by Rev. Mr. Zachos, which we hope to print in our next Journal, was the basis of a discussion on organization and the true work of Unitarianism. The principal result of this meeting of the Conference was to give a more tangible shape to its missionary plans, and to infuse into them the warmth of a combined purpose. But we think one of the most gratifying things in connection with it was the part taken by a few laymen who were present. Some of the best speaking and wisest suggestions came from them. It revealed a degree of active interest in religious work, among the thinking, earnest, able laymen in those Western societies, which gave us a feeling, that this work is to be taken up by the same minds that have carried forward other great enterprises in this part of our country, and with the same assurance of success.

ANTIOCH COLLEGE.

We had only a short stay at Yellow Springs, and that was on a day when the college exercises were suspended. But we could see the buildings and surroundings. We saw also four of the professors, and met and were introduced to a considerable number of the students; and, in a long

interview with President Hosmer, in which we told all the things in regard to which we had heard any misgivings about the successful working of the institution, we had an opportunity to hear from him a full statement in regard to its affairs. We have no space for any detailed comment; and, besides, this hasty visit does not warrant our giving any thing more than an impression. That impression is this: —

1. The situation of the place is every thing that could be asked, — removed from ordinary temptations and yet attractive as nature could very well make it, and thoroughly healthful. 2. The moral atmosphere is equally commendable. We could not misjudge, from what we saw, in regard to the high and earnest tone among the students, and the admirable spirit which pervades the institution. 3. The management of the college is admirable. All who know Dr. Hosmer understand his genial nature, which here is combined with the deep sense of responsibility resting on him in regard to the character of those placed under his charge, and with the firmness which his position demands, making together just the qualities required. No one can come here without feeling, that his paternal influence pervades the institution, and is a real and positive thing. He not only welcomes the students with that benignant smile of his on their entering, but he comes into constant personal relationship with them. Those in the higher departments are under his daily instruction. He preaches in the chapel on Sunday, and, though attendance is voluntary, a large proportion of all the students worship there. At the daily prayers, and on other occasions, he often addresses them in a familiar way upon various matters pertaining to student-life; and every few weeks he opens his generous mansion for a levee, to which the whole college is invited.

It is unmistakable already that he is stamping himself upon the institution in a most satisfactory way. And, so far as we could learn, his whole administration of the affairs of the college has been eminently discreet.

4. The instruction we believe to be generally excellent. The corps of teachers is small, but the number of students is small: so that each pupil gets as large a share of the professor's attention as in better endowed and more fully attended institutions. With an increase of students, the number of professors would be increased. We could wish for a greater variety of departments. That will come in time.

We were troubled, before going there, because of the small number of students, and because those were mostly in the preparatory class; but we found that the pupils in the (so called) preparatory department were mostly of a degree of maturity equal to the average of college classes; and when we saw, besides, the kind of spirit that prevailed and the real worth of the college, we ceased to feel despondent about the present inadequate attendance. One of the students last year brought seven more this; and in this and other ways the numbers are going to be increased. The main thing is accomplished when one may say confidently, as we believe we can, that this is an admirable place for a young man or young woman to go.

One principal point of interest to us was the amount of religious influence exerted by the president and professors. No attempt is made to check perfect freedom of religious belief. Every one is free to attend on Sunday any Christian church. But we found that they had at their chapel Sunday service an average congregation of 100 students, and about 140 others (people from the village and from neighboring towns). Dr. Hosmer and Professor James Hosmer have, besides, done very valuable service as missionaries of this Association in various parts of the State.

LOUISVILLE, KY.

We were anxious to consult Rev. Mr. Heywood and others in regard to the right methods of missionary effort in that section of the country, and the likelihood of useful results; and we were able so to time the visit as to be there on Sunday. It was a rare satisfaction. We all know through what trials that society has passed during the last few years, though perhaps no one, who did not live there, on the very border of the strife, can fully comprehend them. From the time of the firing upon Sumter, there was not a moment of doubt as to the position of the pastor and of the society as a whole; and all their energies were given, with the fullest consecration, to the service of their country. The consequences were such as were inevitable in such a community. Many of the warmest friends withdrew, and were arrayed in bitterest hostility; and, in the terrible uncertainties of those four years, were agonies of experience such as they now hate to recall. The pastor labored in the Sanitary Commission, and in various other ways; and yet, while thus giving his best strength to his country's needs, held up without wavering the standard of our liberal faith. Probably there were times during that period when the society seemed likely to be overwhelmed by the storm, but never a moment when its fidelity was shaken.

It has come out of it nobly. There was a fine congregation on Sunday, and all we could learn confirmed the impression of the strength and healthiness of the society. They have just inaugurated a Widow's and Orphan's Home, as a branch of their charity; and we heard some talk of a new and larger church. With all his earnestness and his uncompromising loyalty, Mr. Heywood

never showed a vindictive or unchristian spirit; and those who were for a time most bitterly alienated by political enmity, never lost their respect for him, or their consciousness that he was their friend; and nothing stands in the way of their returning, as many have already done, to this Christian fold.

The pastor and the society are now in a position to make them peculiarly effective, as a centre of influence, in the spreading of our liberal views through all that region; and we anticipate, in connection with them, much useful work.

CHICAGO.

We had planned our visit in expectation of meeting the friends of Illinois and Iowa in a Local Conference: but this proposed conference was deferred; and we could only despairingly study the railway guide, in a vain attempt to devise a way of compassing, within a reasonable time, those enormous distances, so as to see certain of our brethren and parishes with whom we especially desired to confer, and finally had to turn homeward, with only such enlarged conceptions of our Western field as this study of the time-tables gave. But we had business in Ann Arbor; and we did not dare to come back without being able to give a satisfactory answer to those who would ask us if we had seen Chicago.

The interests of our cause in both these places are so well understood by the denomination, that we shall not describe them at any length. We saw the place where they were digging for the foundation of Robert Collyer's new church, and could see, by the stakes, its magnificent proportions. We trust they will be content if they secure comfortable accommodations for the great congregation

they may hope to gather, and not feel obliged to copy the costliness of most of the churches in Chicago, and the one on the adjoining lot, to such a degree, that, when it is completed, they will have to think, not so much of filling it with thirsting souls, as of getting in men who can pay. No one can doubt, after a very slight knowledge of Mr. Collyer's position and of the character of that great population, that these large plans of church accommodation are fully justified by the demands of the place.

We saw also the beautiful edifice in which Laird Collier preaches; and, after looking at the various appointments of Sunday-school rooms and conference rooms and kitchen, we almost echoed the remark of a brother minister who accompanied us, "A man must be happy who has such a church as this." Almost every pew in the church is rented; and the society is about to establish and sustain, by its own charity, a ministry at large. We hope this ministry at large may, as in the former attempt, soon outgrow its proposed dimensions, and become a third society to occupy the section of the city that seems waiting for such possession.

It was easy, after meeting some of the people and hearing about the two societies, to acquiesce in the statement, that Chicago is to be, for Unitarianism in the West, what Boston has been for Unitarianism in the East.

ANN ARBOR.

We doubt if there were many persons in the denomination who, three years ago, knew that there was such a place as Ann Arbor, or such an institution as the University at Michigan. Now (mostly as the result of our choosing it as a missionary post, and of the rare good fortune in securing for it such a man as Mr. Brigham)

we doubt if there are many who do not know all about it. His statements, and those of Dr. Hedge, have made known to our people both the excellence of the institution and the importance of the position as a place of influence for a religious teacher of our faith.

No one could have succeeded there unless he had learning and character and ability sufficient to win the confidence and respect of the best minds gathered at such a place. There is nothing in our views to attract mere novelty lovers: all the influence of fashion was against us; and, to make it worse, Mr. Brigham was obliged, the first year of his ministry there, to preach in a dismal court-house. Yet, by his sermons and lectures and personal intercourse with the students, he has exerted a very great influence. The students who have attended his church or Bible-class are from every part of the country. They are, as might be expected for reasons just given, among the most thoughtful men of the college. Out of the twelve picked men who have parts at this year's Commencement, four are from his society; also three out of the six editors of the "College Magazine;" and this year both the orator and poet at Class-day were Unitarian. As a mark of interest and appreciation, the members of his Bible-class gave Mr. Brigham, on leaving, an elegant gold-headed ebony cane. Our Association has advanced most of the money for the purchase of a church; which, though plain, is neat and pleasant, and seats comfortably six hundred persons: so that now the position is better than ever before.

The society itself, so far as composed of permanent residents of the city, is small, and thus far has contributed little towards the support of the movement. We believe, however, that now the people are prepared to do much more. We were gratified, while there, with the earnest spirit and interest of some of the members.

Ann Arbor is a centre of much intellectual and social and religious influence in the State, and our movement there is known and felt pretty widely. Mr. Brigham is invited to preach and lecture in many important places. The Sundays before and after our visit, he preached in Jackson and in Ypsilanti.

These notes have been so prolonged, that we defer, till another time, a few remarks which the visit has suggested, in regard to the needs of the West and the relation of this Association to its missionary work.

LETTER FROM JUDGE UNDERWOOD.

Rev. CHARLES LOWE. RICHMOND, May 21, 1867.

DEAR SIR, — Your favor of the 17th instant is just received. It would afford me great pleasure to be with your Association on the 28th, but my official duties will prevent. I am now holding court here, and shall find no release before the 15th of June. I have no doubt that this city is the most profligate of any on this continent; and how could it be otherwise, when, for more than thirty years, its chief business had been the slave-trade, greatly exceeding both the tobacco and the flour and grain business, and reaching from ten to twenty millions of dollars annually, controlling every bank, and as absolutely every fashionable pulpit in the city?

The four hundred bold, brazen men who were engaged in this business during the war were the financiers, quartermasters, commissaries, and contractors of the rebellion; and, though rich in slaves and Confederate money, found themselves, when their wealth evidently turned to ashes, the poorest and most desperate of human beings. They have, for the last two years, been engaged in the gambling and whiskey business, committing immense frauds upon the United-States Treasury. Our grand jury is, at this moment, engaged in the investigation of these cases, having already found many indictments; and I will venture to predict,

that very startling developments will soon be made public, fully exposing the frightful moral deformity of this, the most beautiful city in the Union. Such is the fruit of our institutions; and, next to a depraved press, I consider our formal and heartless churches responsible for this state of things. You will, therefore, see that we greatly need a religion with some humanity and Christianity in it; but we are too poor to do any thing at present. The colored churches have pious preachers, and we have here also an excellent Methodist missionary, who has a small congregation in the former Unitarian and Universalist church. I have heard him preach two Sundays, — good, practical, and right loyal sermons. The rest is all dreary formalism, pomp, pride, and arrogance, — worse, in my opinion, than Romanism, and no better than the paganism of ancient Rome. We hope, under the expected re-organization, to secure education for the people by a tax on the property; and, in short, to copy the laws which govern your noble Commonwealth. Nothing but poverty, which may prevent a thorough organization, can prevent our success; for we have a majority of many thousands.

In very great haste, your obedient servant,

JOHN C. UNDERWOOD.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Nature and Life. Sermons, by ROBERT COLLYER. Boston: Horace B. Fuller. Chicago: John R. Walsh.

This volume appears at an opportune time as regards this community, for the author has just been among us, drawing everywhere admiring crowds to hear his sermons and lectures and addresses; and all will eagerly rejoice in the opportunity to have this permanent word of their favorite to speak to them its thoughts of strength and cheer. We are glad that the volume includes some of the very discourses which he delivered here, because those who have heard them will like to recall thereby his manner and tone.

It is sometimes difficult to analyze the elements of a preacher's power; but with Mr. Collyer they are simple, and easy to

describe. There is a charm of style, a freshness of thought, a warm, poetic imagination, which we might fairly enough call genius. Better than all these, there is a broad sympathy and a magnetic presence, which take possession of an audience and win their hearts; but more even than this, is the evident sincerity and forgetfulness of self, in the earnest utterance of real feeling.

He speaks as one who is full of something he knows is good, and he knows is true, and he knows will be helpful to his brothermen. He speaks it with no thought of self, but only from love of truth and from love of men. The words of his preface confirm what we say: "I let this little book go out into the world, feeling almost as if it were one of my children. I cannot be indifferent to its reception, because I love it."

This unusual and characteristic manner of speaking could not have come from one who had prominent any common ambition of authorship. It implies that these discourses were born in him out of a glowing soul, and are associated with the very highest moments of his life, when love to God and love to man prompted him to put out his richest strength.

We tremble almost when we think how our people are all testing and unintentionally doing their best to destroy this self-forgetfulness, which is the best element of his power, by the praise which they cannot help lavishing upon him; but we have confidence enough in him to believe it cannot be lost, and so we go on without compunction to praise him with the loudest. — EDITOR.

The Redeemer; a Sketch of the History of Redemption. By EDMOND DE PRESSENSÉ. Translated from the second edition, by Rev. J. H. MYERS, D.D. Boston: American Tract Society.

This book covers the whole grounds of the Christian scheme, as understood by the Orthodox Church, — the fall of man, the preparation for Christ's coming, and the nature, character, and work of Jesus Christ.

Serpents in the Dove's Nest. By Rev. JOHN TODD, D.D. Boston: Lee & Shepard.

This is a small pamphlet, treating seriously of the crime of abortion, and the duties of parents.

The Sacrifice of Christ, Scripturally and Rationally Interpreted. By EDWARD HIGGINSON. Wakefield (England): Nichols & Sons.

A pamphlet of 62 pages. To be noticed hereafter.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 24, 1867. — Present, Messrs. Palfrey, Smith, Fay, Hepworth, Livermore, Denny, Sawyer, Fox, and Lowe.

The Secretary read the Report which he had prepared, which it was then voted unanimously to adopt as the Annual Report of the Executive Committee, to be presented to the Association, at the annual meeting, to be held on the following Tuesday.

On motion of Mr. Livermore, the following resolution was unanimously adopted: —

Resolved, That this Board has seen with much satisfaction the zeal, energy, and fidelity with which the "Ladies Commission" has discharged the duty it was requested to undertake, in the preparation of a catalogue of books adapted to the wants of Sunday-school libraries; and that the Secretary be requested to communicate this vote to the proper officers of the Commission, with the congratulations of the Board on the publication of the proposed catalogue.

It was then voted to adjourn *sine die*.

June 3. — The first meeting of the Executive Committee, elected Tuesday, May 28, was held this day, at three o'clock, P.M.

There were present, Messrs. Eliot, Kidder, Smith, Cudworth, Fay, Shippen, Willson, Crosby, Sawyer, Shattuck, Fox, and Lowe.

It was voted that the President be requested to nominate the Standing Committees for the present year.

The Secretary then read the following report: —

The Special Committee of last year's Board, to whom was intrusted the work of preparing a new hymn and tune book, report, that they have substantially completed the selection and arrangement of the hymns, and have selected tunes for the greater part; that they have made provision for the speedy revision of the work, especially in the musical part, by competent judges of congregational singing; that they have not made arrangements yet with the owners of copyrights, but apprehend no great delay in this part of the needful work; that they have proposed some forms of services for general and special use; and they submit their work, as it stands, to the action and disposal of the present Board.

For the Committee, L. J. LIVERMORE.

After the reading of this report, it was voted unanimously to request Mr. Livermore to continue his labors on the hymn and tune book, under the direction of the Publication Committee.

It was voted that the Western States Committee and the Committee on the Pacific Coast be consolidated; and that this committee consist of five members.

The President then nominated the Standing Committees as follows, and they were accepted by the Board: —

Finance. — Messrs. Kidder, Smith, and Sawyer.

Publication. — Messrs. Osgood, Crosby, Sawyer, Willson, and Reynolds.

New-England States. — Messrs. Reynolds, Crosby, and Padelford.

Middle States. — Messrs. Ware, Shattuck, and Shippen.

Southern States. — Messrs. Cudworth, Padelford, and Andrew.

Western States and Pacific Coast. — Messrs. Eliot, Staples, Fay, Hepworth, and Shattuck.

Foreign Missions. — Messrs. Willson, Shattuck, and Cudworth.

Theological Education. — Messrs. Hepworth, Shippen, and Fay.

The subject of the salary of the Secretary (referred to the Board by the Association) and of the Assistant Secretary, was referred to the Finance Committee.

The Secretary made a statement concerning the need of immediate arrangements for missionary work; and proposed, in order that such arrangements might be made, that the sum of five hundred dollars be placed at the disposal of each of the following Standing Committees, — on the New England, Middle, Southern, and Western States. This proposition of the Secretary was approved, and the appropriations recommended were voted.

The Secretary stated, that, having been invited to attend the meeting of the Lake-Erie Conference, to be held the following week at Toledo, O., he proposed to do so, and to extend his trip further west, should the plan meet with

the approval of the Board; which approval was unanimously given.

After the transaction of other business, the Board adjourned to Monday, July 15.

INTELLIGENCE.

THE CHAMPLAIN LIBERAL-CHRISTIAN CONFERENCE held its first regular meeting, at Montpelier, Vt., on Thursday, May 23. Nine societies were represented, of which six were Universalist.

The following officers were chosen for the coming year: President, John N. Pomeroy, of Burlington. Vice-Presidents, Hon. D. Baldwin, of Montpelier; Rev. John Cordner, of Montreal, Canada; and Mr. French, of Woodstock. Secretary, Rev. Charles A. Allen, of Montpelier; Treasurer, Henry Loomis, of Burlington. Directors, Rev. J. E. Bruce, of Shoreham; Rev. L. G. Ware, of Burlington; George Frothingham, of Montreal; Newman Weeks, of Rutland; Rev. Eli Ballou, D.D., of Montpelier; Hon. H. Carpenter and Mr. Salisbury, of Northfield; and Rev. S. A. Parker, of Bethel.

A constitution was adopted, and arrangements were made for missionary work, under the auspices of the Conference. Rev. J. E. Bruce gave a report of encouraging work in Castleton and Rutland. After the business meeting was concluded, an evening service was held, at which addresses were made by Rev. Mr. Bruce, of Shoreham; Rev. Mr. Powers, of Woodstock; and Rev. Mr. Emerson, minister of an Orthodox Congregational society in Brookfield.

THE MEETINGS OF ANNIVERSARY WEEK were held in Boston, as follows: The AMERICAN UNITARIAN ASSOCIATION held its Annual Meeting on Tuesday, May 28, at Hollis-street Church, and celebrated its forty-second anniversary by a public meeting at the Music Hall, on the evening of that day. A full report of both these meetings will be found in the present number of this Journal. — THE CHILDREN'S MISSION TO THE CHIL-

DREN OF THE DESTITUTE celebrated its eighteenth anniversary on Tuesday afternoon, at the South Congregational Church. The annual reports of the Secretary and Treasurer were read; and remarks were made by the President, Hon. Albert Fearing; Mr. John Kneeland, of Roxbury; Rev. Warren H. Cudworth, of East Boston; Rev. Calvin Lincoln, of Hingham; Rev. Andrew P. Peabody, D.D., of Cambridge; Mr. James P. Walker, Secretary of the Sunday-school Society; Rev. John H. Morison, D.D., of Milton; and Hon. Thomas Russell, of Boston. — THE MINISTERIAL CONFERENCE met Wednesday forenoon, at the vestry of the Arlington-street Church. An address was delivered by Rev. Orville Dewey, D.D., which was followed by the usual discussion. — THE SUNDAY-SCHOOL SOCIETY held a mass meeting of Sunday-school children, on Wednesday afternoon, at the Music Hall. Mr. James P. Walker, Secretary of the Society, presided; and there were addresses by Rev. James Freeman Clarke, D.D., of Boston; Rev. Thomas J. Mumford, of Dorchester; Rev. Octavius B. Frothingham, of New York; Rev. Samuel H. Winkley, of Boston; Rev. Robert Laird Collier, D.D., of Chicago, Ill.; and Rev. Warren H. Cudworth, of East Boston. — THE SUFFOLK CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES held a public meeting on Wednesday evening, at the Music Hall. Hon. John A. Andrew, President of the Conference, presided; and addresses were made by Rev. Fielder Israel, of Wilmington, Del.; Hon. John W. North, of Knoxville, Tenn.; Rev. George H. Hepworth, of Boston; Rev. Robert Laird Collier, D.D.; and Rev. John F. W. Ware, of Baltimore, Md. — THE FESTIVAL took place at the Music Hall, on Thursday evening. Hon. Josiah Quincy presided, and addresses were made by Rev. Augustus Woodbury, of Providence, R.I., Judge Chapin, of Worcester, Rev. John F. W. Ware, Rev. Robert Laird Collier, D.D., Hon. John W. North, Hon. John A. Andrew, and Rev. Edward E. Hale. — PRAYER AND CONFERENCE MEETINGS were held as usual at the different churches, on each morning of the week.

THE SUFFOLK CONFERENCE held a meeting on Wednesday, June 5, at which a report was presented by Rev. Rufus Ellis,

on "Vagrant Children," that was followed by a discussion, which continued till the time of adjournment. An adjourned meeting was held for the discussion of the same question, on the next Wednesday, at which the following resolution was adopted: —

Voted, That the Conference petition the city government to regulate the sale of papers and any other articles in our public streets, or blacking of boots by minors, by giving licenses to such as, upon investigation, they deem worthy and needy; and that the retaining of these licenses be only on condition that those licensed regularly attend day or evening schools, which shall be provided for them by the city.

THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION held its fifth annual meeting at Charlestown, on Wednesday and Thursday, June 12 and 13.

The meeting commenced at two o'clock, P.M., on Wednesday; the President, ex-Governor Goodwin, of Portsmouth, in the chair. After prayer by Rev. William O. White, of Keene, a committee on delegates was chosen, from whose report it appeared that all the societies in the State, but one, were represented. A committee having been appointed to nominate officers for the coming year, they reported the following, who were chosen: President, Hon. T. M. Edwards, of Keene. Vice-Presidents, Hon. Daniel Clark, of Manchester; and E. L. Cushing, of Charlestown. Secretary, Rev. John C. Learned, of Exeter; Treasurer, Benjamin Grover, of Concord. Directors, Samuel M. Wheeler, of Dover; A. L. Jones, of Portsmouth; Rev. Livingston Stone, of Charlestown; A. L. Perry, of Manchester; A. A. Parker, of Fitzwilliam; and John A. Baldwin, of Nashua. After the election of officers, reports were presented from the various churches, which were followed by a discussion on subjects which they had suggested.

In the evening, a sermon was preached by Rev. Francis E. Abbot, of Dover, on "The Word and the Spirit."

The exercises of Thursday commenced with a conference and prayer meeting; after which Hon. Henry A. Bellows, of Concord, delivered an address on the "True Basis and Methods of Missionary Work." This was followed by an essay from Rev.

William B. Buxton, of Wilton, on "The Duty and Practice of Benevolence." The reading of these papers was followed by a discussion, which continued until the time of adjournment.

THE LAKE-ERIE CONFERENCE held a meeting at Toledo, O., on Wednesday and Thursday, June 12 and 13.

The Conference met at three o'clock, P.M., on Wednesday; the President, Rev. Stephen H. Camp, of Toledo, in the chair. The afternoon was devoted to reports and addresses. The Secretary read a report, and verbal reports were made from the various societies connected with the Conference. Rev. Charles Lowe, Secretary of the American Unitarian Association, spoke of the work of that Association in connection with the Conference.

In the evening, Rev. Charles H. Brigham, of Ann Arbor, Mich., preached on "The Principles of the Rational Faith."

On Thursday morning, at nine o'clock, a prayer and conference meeting was held, conducted by Rev. William L. Chaffin, of Meadville, Penn. This was followed, at half-past ten, by the regular session of the Conference. An essay was read by Rev. John C. Zachos, of Meadville, on "Unitarianism: what it is; what it should do, and how to do it;" which was followed by a discussion. In the afternoon, the discussion of the essay was continued, and closed with the adoption of the following resolution: —

Resolved, That the officers of this Conference, the President, Secretary, and Executive Committee, be instructed to constitute themselves a missionary committee to inquire out suitable places for missionary work within the bounds of the Conference, and to supply such places, as far as possible, with preaching and Unitarian literature, and report at the next meeting.

The following resolution, offered by Rev. A. A. Livermore, of Meadville, in reference to Captain Bowers, agent of the American Unitarian Association and "Christian Register" Association, who was present at the Conference, on a tour through the West, was also adopted: —

Resolved, That we cordially endorse the mission of Captain Bowers in circulating our literature, and recommend him to the generous welcome of the churches and homes of our faith.

The Connecticut-Valley Conference met at Northampton, Mass., on Wednesday, June 19, at five o'clock, P.M.; the President, Hon. George Walker, of Springfield, in the chair. Reports were presented from the several parishes connected with the Conference. In the evening, a sermon was preached by Rev. Charles A. Humphreys, of Springfield. — Thursday morning, at eight o'clock, there was a conference and prayer meeting; and, at nine o'clock, Rev. Charles Noyes, of Northfield, read an essay on the "Duties of Laymen." Mr. James P. Walker, Secretary of the Sunday-school Society, who was present by invitation, made an address on the "Duties of parishes, in reference to the Sunday-school." The reading of these essays was followed by a discussion of the subjects of which they treated, after which the Conference adjourned.

Rev. John B. Green was installed as pastor of the First Unitarian Society, Chelsea, Mass., on Wednesday, June 19. The order of services was as follows: Introductory prayer by Rev. Thomas J. Mumford, of Dorchester; reading from the Scriptures by Rev. Henry H. Barber, of Somerville; sermon by Rev. James Freeman Clarke, D.D., of Boston; installing prayer by Rev. William P. Tilden, of Boston; charge by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship by Rev. George L. Chaney, of Boston; address to the people by Rev. George H. Hepworth, of Boston; concluding prayer by Rev. Charles H. Leonard (Universalist), of Chelsea; benediction by the pastor.

Mr. J. Herbert Senter, a graduate of the Cambridge Divinity School in the last Class, was ordained as pastor of the First Congregational Society, North Chelsea, Mass., on Thursday, June 20. The order of services was as follows: Introductory prayer by Rev. A. J. Patterson (Universalist), of Roxbury; reading from the Scriptures by Rev. Stephen G. Bulfinch, D.D., of East Cambridge; sermon by Rev. Andrew P. Peabody, D.D., of Cambridge; original hymn written by Mr. S. C. Beach; ordaining prayer by Rev. George E. Ellis, D.D., of Charlestown; charge by Rev. Charles C. Shackford, of Boston; right hand of fellowship by Rev. Charles C. Salter, of Arlington; address to

the people by Rev. William O. Moseley, of Cambridge; original hymn written by Rev. S. G. Bulfinch, D.D.; benediction by the pastor.

THE NORFOLK COUNTY SUNDAY-SCHOOL SOCIETY held its Annual Meeting at Harrison Square (Dorchester), Mass., on Friday, June 21. A discourse was delivered by Mr. James P. Walker, Secretary of the Sunday-school Society, on "The Training of the Young," which was followed by a discussion of the question, "How shall the religious sentiment be cultivated in children?"

Rev. SAMUEL D. ROBBINS has accepted a call from the society in Wayland, Mass.

Rev. HENRY WESTCOTT has accepted a call from the society in Lexington, Mass.

Rev. EDWARD H. HALL has resigned the charge of the society in Plymouth, Mass.

Rev. JOSEPH MAY has resigned the charge of the society in Yonkers, N.Y.

Rev. EDGAR BUCKINGHAM has resigned the charge of the society in Troy, N.Y.

ACKNOWLEDGMENTS.

1867.		
May 19.	From Society in Cohasset	$40.50
20.	„ „ „ Keene, N.H.	400.00
22.	„ „ „ Meadville, Penn.	100.00
22.	„ Rev. E. C. Towne, Medford	5.00
23.	„ Arlington-street Society, Boston	2,954.38
23.	„ Society in Dedham	401.00
23.	„ Hawes-Place Society, South Boston	240.00
23.	„ "An Old Lady"	150.00
23.	„ Society in Ashby	52.00
24.	„ „ „ Nantucket	52.15
24.	„ Charles Faulkner, Boston, to make himself a life member	30.00
27.	„ Society in Milton	122.40
27.	„ „ „ Jamaica Plain	562.75
27.	„ „ „ Bridgewater	100.00
27.	„ „ „ Fitzwilliam, N.H.	11.00
27.	„ „ „ Brunswick, Me.	27.00

May 27.	From	Society in Leicester	$40.00
27.	„	Rev. Ira Bailey and E. W. Champney, as annual memberships	2.00
28.	„	Society in Beverly	375.00
28.	„	„ „ Shirley, additional (in all $60)	52 00
28.	„	Society in Nantucket, additional	3.00
28.	„	Mrs. M. B. Blanchard, Harvard	30.00
28.	„	Rev. J. M. L. Babcock, Rev. A. S. Ryder, and R H. Cary, as annual memberships	3.00
29.	„	Society in Walpole, Mass.	153.00
29.	„	Rev. H. L. Myrick, as an annual membership	1.00
30.	„	Society in Concord, Mass.	500 00
30.	„	„ „ Somerville	380.00
30.	„	„ „ Lancaster, N.H.	20.00
30.	„	„ „ Mendon, to make Rev. Richard Coleman a life member	30.00
30.	„	J. A. Shaw, as an annual membership	1.00
30.	„	"A Lady of the New South Church"	100.00
June 1.	„	Rev. J. B. Moore and A. Mudge, as annual memberships	2.00
3.	„	Society in Watertown	153.12
3.	„	„ „ Sturbridge	46.00
3.	„	Thomas Brown, for India Mission	10.00
4.	„	George B. Farnsworth	100.00
5.	„	Rev. Dr. Hill's Society, Worcester	400.00
6.	„	Mrs. Eliza Sutton, Danvers	300.00
6.	„	Society in Winchester	100.00
6.	„	Rev. W. H. Knapp	1.00
6.	„	Rev. C. D. Bradlee, as an annual membership	1.00
10.	„	Society in Milton, additional (in all $322.40)	200.00
10.	„	„ „ Plymouth	100.00
10.	„	„ „ Brattleboro', Vt., additional (in all $220)	20.00
10.	„	„ „ Sherborn, for Monthly Journals	12.00
11.	„	„ „ Harvard, additional (in all $58.85)	28.85
11.	„	„ „ Waltham	154.00
12.	„	„ „ Washington, D.C.	100.00
12.	„	„ „ Northampton	83.59
12.	„	„ „ Sturbridge, additional	1.00
13.	„	„ „ West Roxbury	68.00
13.	„	„ „ Miss A. T. Otis, and Mrs. S. F. Capron, as annual memberships	2.00
14.	„	A friend, for India mission	5.00
18.	„	Rev. F. A. Farley, trustee, as income of Graham Fund	167.90
18.	„	Rev. R. R. Shippen's Society, Worcester, including life-memberships for Merrick Bemis, M.D., and Albert Tolman	100.00
18.	„	"Old friends of Mr. Dall in Dorchester," for India Mission	25.00
19.	„	Society in Fall River	177 25
19.	„	„ „ Dover, N.H., for Monthly Journals	8.00
19.	„	W. N. Andrews, Dover, N.H., for general purposes $10.00 Indian Mission 10.00	20.00
20.	„	Society in Greenfield	200.00

THE

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EDITOR'S NOTES.

THE great topic during the last two months has been the Divinity School at Cambridge. To some of our readers, who have only seen what has been in the papers, it may have presented itself only in the way of criticism of the School, and defences on the part of its friends. But it has not been mere passing agitation: it belongs to the same general feeling, which has voiced itself in so many ways, by which the instinct of the denomination is declaring, that the main hope of our cause lies back in the sources of our ministerial supply.

We give in this number an address upon the subject, which occupies so much space, that we shall not enter upon it further here, but shall only state briefly the present position of efforts that are being made to turn to some practical results the feeling which has been excited.

At the meeting of the Ministerial Union, when the above address was given, a resolution was adopted, in accordance with which a committee was appointed, who should devise, if possible, some means by which at least one additional professor may be given to the School.

On the following day was celebrated the fiftieth anniversary of the Divinity School; and an address was given by Dr. Gannett, which, along with the history of the School, presented also its present wants, and substantially concurred in the recommendations of the day before. This address made so profound an impression, — so full was it of veneration for the associations of the School, and of loving tributes to the devoted men who, from time to time, have had it in charge; and so full of hopeful encouragement, and so eloquent in its appeal to love it, and stand by it, and give it what it needs, — that we can hardly doubt, that, if opportunity had been allowed, the Alumni present would have given on the spot pledges to carry out the suggestions given for the more ample endowment of the Institution. The address will be published in the September number of the "Monthly Religious Magazine;" and we hope it will be procured and read by every one who has at heart the interests of theological education.

Unfortunately, however, the meeting of the Alumni, that followed Dr. Gannett's address, was wholly occupied in ways which prevented action upon it; and thus all the care of carrying out the evident wishes of the denomination, in regard to the School, still rests with the committee, appointed the day before, of which Rev. Dr. Walker is chairman.

The plans of this committee are not yet matured; and, meantime, it is not worth while to anticipate their report by any discussion. One thing, however, it may be safe to do; and that is, to urge the importance of funds to carry out, whatever they may finally propose. Especially we hope that persons of wealth may seriously consider whether, in any other way, they can accomplish so much good as by endowing a professorship in that theological school. We see not why a person who should give such endowment

might not provide, that the incumbent of the professorship should be of his own nomination; and thus make sure of the kind of influence he is supplying.

MINISTERIAL EDUCATION.

An Address before the Ministerial Union, July 15, 1867,

BY REV. CHARLES LOWE.

THE topic which I am requested to present, by way of introducing the discussion of the morning, surpasses all other subjects in its importance to our denominational interests. The great need we have now (more than the need of money or of any thing else) is the right sort of men to meet the demand which opens before us on every side. There are, at this moment, scores of places in this country where such men could find a position for useful work. To fill the demand, we have, this year, two men from Cambridge, and three from Meadville! — and the qualification of these is yet to be tried.

I said that we need "the right sort of men;" for now, more than ever before in the history of the Christian ministry, *quality* is a thing to be considered. Formerly, there was something of the priestly dignity attached to the office, which secured for the minister, whoever he might be, a kind of veneration, and so a position of influence and usefulness; so that there was a chance for almost anybody to fill the place, and perform the functions, belonging to our profession. Now it is the man's own power and aptitude for the work that will alone secure respect, and make him useful in the ministry. And it is therefore a matter of vital interest, not only that we have a larger supply of ministers, but that their character and preparation for the profession be such as to qualify them for it.

Some persons have declared that we have no business to inquire into the management and condition of our theological schools.

It seems to me, when we realize the immense importance of what I have just referred to, that these ought to be the very first objects of our attention. The readiness with which our people raised, last year, $30,000 for Meadville, is enough to prove that the inquiry is made with no malicious intent. I claim at the outset, on behalf of this or any other body of persons interested in the welfare of our denomination, the right to look with entire freedom into the whole management and condition of either of our schools, and to express the feeling to which such examination leads. We must have, either in these schools or *elsewhere*, the best means that our best thought can devise of preparation for the Christian ministry.

And there is another point, in regard to which objection has been raised. Some have declared that it is unreasonable to look at these schools as though they were especially or simply nurseries of ministers; that they are *schools of theology;* and that the only thing we have a right to ask is, whether theology, as a science, is wisely and ably taught.

I shall presently have something more to say upon this head; but at present I only wish to remark, that at any rate, in our care for the interests of our denomination, and our sense of the importance, above every thing else, of laborers in the vineyard, *our interest in these schools*, so far as it is any different from that which we feel in the Scientific School, or the Academy of Useful Arts, is *solely* from the expectation of their fitting men to be *Christian ministers;* and, in so far as it is different from the interest we feel in the schools at Andover or Newton, it is from the expectation of their fitting them to be *Unitarian ministers.*

Within a few weeks, the strong feeling which has long existed in the minds of many of our brethren in regard to the present methods and institutions of ministerial education, has led to the agitation of the subject in various ways and on various occasions; and the assignment of it for to-day's deliberations is in continuation of previous discussions.

The principal feature of this recent discussion has been a dissatisfaction with the Cambridge School. Attention has been directed there rather than to Meadville, probably because it is nearer, and facts in regard to its condition are more readily as-

certained. I was not present at the last meeting of this Union; but I believe, that, on that occasion, mention was made of some things which have elsewhere been much talked of, and have given great anxiety to some of our brethren. This, then, is the first matter to speak of now; and, although there are other branches of this subject of Ministerial Education equally important, I shall confine my remarks wholly to this one.

It need not be disguised, that some of our most valued and influential ministers have gone so far as to say that the tone and atmosphere of the school at Cambridge, so far as indicated by things reported as being there said and done, are not such that they can recommend the school as a fit place for the preparation of Christian ministers.

I have made careful inquiry in regard to this matter, and have found that there have been things that may reasonably give pain. It is not necessary now to make mention of any of them, in detail: enough to say that I have heard no one speak of them with more emphatic condemnation, or more profound regret, than the professors and members of the school themselves. But, on the other hand, I have found evidence of religious interest, of Christian earnestness, of true consecration to the profession for which they are preparing, which ought not to be lost sight of in our attention to the reverse.

Besides, it is one thing to compare the school with our ideal of a place where Christ's disciples are fitting themselves to do his work of love, and it is another thing to compare it with what our experience gives us just reason to expect. Are there any other theological schools connected with any denomination, into which there do not enter some men with low views of the profession, with imperfect religious culture, and likely to say and do things which, if reported and allowed to stand as representative facts, would give a sad impression of the spirit and atmosphere of the institution? Nay, when was there ever a time, or where was there ever a sect, in which there were not those whom Milton describes, — who,

> "For their bellies' sake,
> Creep and intrude, and climb into the fold;
> Of other care they little reckoning make,

Than how to scramble at the shearers' feast,
And shove away the worthy bidden guest.
Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learned aught else the least
That to the faithful herdman's art belongs.
What recks it them? What need they? They are sped;
And, when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw;
The hungry sheep look up, and are not fed."

Let it be remembered, that Milton wrote this of a period and and of an institution that furnished some of the most illustrious divines that have adorned the English Church.

Of course it does not make an evil the less an evil that it exists elsewhere as well, nor does it exempt one institution from blame to find that others are as bad. Yet it is fair, before we determine the degree of censure, to consider, by an investigation of others, what measure of excellence it is reasonable to demand. And it is, at any rate, something to be able to say, as I believe we may, that for moral earnestness and Christian purpose the school at Cambridge will compare not unfavorably with any theological school of any denomination, or with its own condition at any time within the last twenty years.

I take my place, with all the earnestness I can command, on the side of those who are dissatisfied with our Theological School, and who strive for its improvement; but I wish thus, at the start, to say, that it is not because it is exceptionally bad, or worse now than it has been heretofore, but only because it is not what it ought to be, nor what it is possible to make it.

And one thing more: the dissatisfaction is not a complaint against the professors of the school. On the contrary, almost every man whom I have heard speak against the school has taken pains to give, at the same time, an expression of grateful appreciation of the able and faithful service of those who have it in charge. It is important thus to insist that the present strong interest in the subject is not from a spirit of antagonism, but from a motive which is common to all the friends of ministerial education. There has been laid before me this week an able paper, prepared nearly two years ago by Professor Noyes, and then presented by him to the officers of the National Conference,

in which he eloquently and severely makes known the deficiencies of the school, and begs for the appointment of additional professors.

We therefore must not be considered as reflecting on those connected with the Divinity School, when we speak plainly about it; and it is earnestly to be hoped, that no personal sensitiveness will be allowed to mingle with our free discussion of the subject.

In order to come fairly at the question what is needed in the school, we must consider what is its great purpose, and what the true method of accomplishing it.

I maintain that its great purpose is to *make ministers;* and that the true method of accomplishing it is to give, so far as possible, all that helps make a true minister, whether intellectual training and theological knowledge, or outward accomplishments as a speaker and a gentleman, or practical ability, or acquaintance with the work of the profession; or, what surpasses them all, the inward preparation of moral purpose, and religious fervor, and generous consecration, and warm enthusiasm for the calling.

And now, in advocacy of this position, let me consider one or two objections to it, which we have all heard of late frequently advanced.

I. First, as to the purpose of the school. As already said, some maintain that it is *not* especially to *make ministers.* It has been affirmed (I know not on what authority), that the Corporation of the College declare that they have nothing to do with the making of ministers; that this is only incidental; that their only care is to provide for the study of theology.

If this position is taken simply in order to rid themselves of an uncomfortable responsibility in regard to the individual character and opinions of those who graduate from the school, it is fair enough. Just so it is with their School of Medicine, and their School of Law. If they only provide fit means of instruction in those departments, no one can complain of them with reason, if, instead of lawyers and doctors, they turn out pettifoggers and quacks. But, in reality, the instruction in those schools *is* adapted to the *practical preparation* for those professions. The medical student, in the course of his studies, actually sees the

forms of disease, the methods of treatment, just as they will come to him when he is out in his profession. Indeed, they are in the habit of calling it the study of the "theory and *practice*" of medicine. So in the Law School: without actually saying so, the aim is to make lawyers. So, and to this same extent, we have a right to expect, that, in the Divinity School, the aim shall be to make ministers. The Corporation merit the grateful acknowledgments of the denomination for their wise and thoughtful course in the selection of professors for the school. There may be reasons enough why they cannot do more, and so supply a lack which yet remains. We would only urge that the needful aid shall not be withheld on any such plea as that which has been just considered.

II. Next, as to the means for carrying out this purpose of making ministers. This opens the whole ground of criticism on the present condition of the school.

We have had in America certain notions in regard to several things somewhat analogous, which we are just beginning to correct. For example, the observance of the Sunday. We were educated to believe, that the proper method of using Sunday was to have two or more public services exactly alike, — three prayers, two short ones and one long one, and three hymns, two long ones and one short one, a selection from Scripture, and a sermon. The nearer these services came to filling up the whole day, the more holy the sabbath. — Again, in our theories of education, we have gone on the supposition that the only thing to do was to crowd the child along as fast as possible on those few things that look to college preparation. No matter how much his love of nature and his human sympathies, and all those faculties and qualities that are nurtured as much by play as by books, — no matter how these might be neglected, and no matter how his health might suffer, the whole test of excellent method and results was in the quarterly or yearly examinations, on those few studies of the school.

I think it is somewhat in accordance with this same Yankee spirit of overdoing, — of excessive attention to one important element of a thing, blinding one to broader considerations, — that our divinity schools are planned. The main thing that we are

aiming at is, of course, to teach theology; and so they shut up young men in barracks three years, keeping them as much as possible aloof from healthful activities, and feed them, morning, noon, and night, on nothing but theology!

It seemed to me that many would echo it, when I saw reported, a few weeks ago, a speech of one of the most prominent Orthodox ministers of Massachusetts, in which he declared, "It takes a man two or three years of active ministry to get over the effect of the three years in the seminary."

A young man, the moment he comes out from the school, is invited to preach in the most difficult and important pulpits in the country, subjected to the sharpest criticism, and, when settled, plunged at once into the most arduous duties of the profession. And what is his preparation? He has been in a hot-bed, and is suddenly transplanted to the roughest exposure. He has never looked an audience in the face. He has not been in active contact with men and things. He has not the slightest idea how few men and women in the congregations know that there are such persons as Mansel and Mill, or how little most of them care about the questions that have loomed up so in his three years' studies, and have been the subjects of his essays in the school; and he has none of that kind of discipline and practical tact which is got by mingling with men, the lack of which men often speak of as a mark of the minister.

I shall not try to present in any detail my own theory of a divinity school, but only offer a few general suggestions.

1. And, first, I would have, somehow, connected with it the active work of the profession, so that the student shall have an opportunity to see, and, in some measure, to participate in, the practice, as well as read the books. If it is not practicable to give such experience in connection with the studies and lectures, then I would have a shorter course at a theological school, supplemented by a year or two under some private minister, as student and assistant combined, just as the law student takes part of his course in the law school, and part in a lawyer's office; or perhaps, as in the medical school, the school might occupy only a shorter term, leaving a few months every year for such practical work and study.

2. Besides theology, I would have instruction given in whatever makes a man effective as a preacher. Is it not sadly true with most of us, when we come out of the school, that whatever "light" we have kindled, is completely "hid under a bushel," by our not knowing how to let out what we have learned in a way to interest and impress an audience? It is sad to me to witness the disappointment of men of fine capacity and culture, when they see themselves outstripped by men whom they know to be far inferior to themselves, but who have simply good manners and a fine voice. How many of our best men have had their ministry a failure (compared with what it might otherwise have been) for want of this good manner and fine voice! And yet how little is done to cultivate what (taking for granted a man's character is right) is one of the very first conditions of power and success in the profession! Sometimes they employ in the school, for a few weeks, a teacher of elocution, who stays just long enough to give them a few elocutionary extravagances, and suggest a few artificial ways, which make them worse than before, by destroying their naturalness, and give those who distrust the value of elocutionary training some reason for their opposition.

It seems to me that two things are plain: first, that, as I have said, good oratory (in the best sense of the word) is a most important condition of a minister's usefulness; and, second, that it is one of the things that can be especially acquired. Take simply the one matter of cultivating the voice. The voice, — that wonderful organ, so susceptible of improvement, — it seems to me like the conduct of swine with pearls, when men, whose profession makes them depend on it so much, neglect to develop it! And not only the voice, but all else that is essential to good speaking, is subject for education. If Cicero and Demosthenes could spend years of labor in special training for public speaking, and could trace to such training much of their peculiar power, it is worth considering, whether we cannot take something, if need be, from the time given to theological studies, in order to introduce this as an important branch of preparation.

3. There is another thing that ought not to be overlooked in the management of the school; and that is, the bodily health.

I should not, however, especially speak of it, except that it connects itself with another part of the oversight of the school, in such a way that I think the suggestion I am about to make is worth serious consideration.

It happens that a large proportion of those who attend the school are poor, and require help from the beneficiary funds. Now it seems to me that one of the best possible things would be to provide, somehow, good, active, manual labor, for a certain number of hours every day, by which, along with healthful exercise, something could be earned in the way of support. A student came to see me the other day. He entered last year, robust and vigorous, accustomed to out-of-door work; and he now looked so pale and bent, that I asked about his mode of life. He had been boarding himself for economy's sake, and had gone through the year on two dollars a week, had taken little exercise, and was evidently laying the foundations of a life of a dyspeptic. Now, suppose that, instead of living on such irregular fare for two dollars a week, he could, by some manual labor, — that, so far from exhausting, would invigorate; so far from taking time and strength from studies, would be actually increasing his capacity for study, — earn four dollars a week, and pay it out for wholesome board, and have his two dollars to spare. He would gain in health; he would gain in purse; he would gain even more in the diversion of mind, and in the sense of honest independence, which, cover it up as we may, is in some measure impaired by this present absolute leaning on beneficiary funds. I verily believe, that it would be an excellent change, if a large part of what is now given to beneficiaries could be laid out in preparing a system for giving manual occupation, to be liberally paid for, so that the students might combine physical exercise and honest independence with pecuniary support.

4. Another point which has been earnestly disputed, in our various discussions on the manaemgent of the school, is the proper condition of membership. Some contend that no one should be excluded from the school, except for such positive offence as would make him liable to expulsion anywhere. Others, that only those should be permitted to enjoy its privi-

leges who come under some definite standard of Christian belief; and so they would require subscription to some sort of declaration of faith.

Brethren, have we not settled that in adopting the principles which we glory in as the basis of our Liberal faith? I would exclude no one for opinion's sake.

Let me bring you back (those of you who hold otherwise) to some of the promises on which that school was built. At the dedication of Divinity Hall in 1826, Dr. Channing preached a discourse from which I quote these words: —

"To free inquiry, then, we dedicate these walls. We invite into them the ingenuous young man, who prizes liberty of mind more than aught within the gift of sects or of the world. Let heaven's free air circulate and heaven's unobstructed light shine here; and let those who shall be sent hence go forth, not to echo with servility a creed imposed on their weakness, but to utter, in their own manly tones, what their own free investigation and deep conviction urge them to preach as the truth of God."

Four years later, Mr. Greenwood delivered a discourse on the Cambridge Divinity School, as an appeal for more funds. The discourse was published by the American Unitarian Association as a tract, and widely circulated through the denomination. In this discourse, he sets forth the theology which he is persuaded "was in the mind and heart and purpose of those who first united to promote Christian education in Harvard University." The characteristic which he first mentions, and which he enforces at greatest length, is "liberality, in the purest sense of that word." — "This," he says, "is indispensable." — "They cannot and must not," he declares, "surrender the birthright of their mental and religious freedom to one or to many, to a name or a church or a catechism; but they must keep their minds open at all hours to receive fresh air and new light, and in a position to profit readily and unrestrainedly by the result of any examination."

Shall we be so timid or so narrow as to refuse to defend the position on which our fathers thus boldly stood? Shall we now confess to be untenable the very principle for which, more than

for any other, they prayed and fought and toiled? They believed that truth would prevail over error, if only the mind was kept free; or that, if it did not so prevail, the responsibility was not theirs. Have we lost our faith in truth?

One thing we are bound to do. We are bound to give the young men in the school all the aids to a Christian belief that are at our command. We are bound, if we have a school, to have it so completely furnished, that there shall be, not merely facilities for investigation, but all the best influences under which religious opinions can be formed, and by means of which right purposes in regard to the profession can be developed. *If, for want of such aid,* a young man is wrecked in faith and purpose, and becomes a prey to doubts, blame not the liberty which allowed him to stray, but without which his safety would not have been worth securing; but *blame your own neglect.*

But is there no way of providing that funds given for purposes of training for a Christian ministry shall not be used in training possibly for teaching infidelity? It seems to me there is one distinction to which no one can fairly object. I would have no one, not even an atheist, excluded from the school on the ground of his opinions. But I can see no illiberality, but only common honesty, in requiring that those who avail themselves of funds contributed, as most of the beneficiary funds, I believe, are, for the express purpose of "educating for the Christian ministry," should declare their intention to devote themselves to a Christian ministry, and should own their faith in the religion taught by Christ. Any one who should find himself unable to subscribe to such a declaration, and so should forfeit this pecuniary aid, — might feel sorry. I do not see how he could, with any reason, complain, and say that he is persecuted for opinion's sake, any more than he can complain that he is not helped by any other fund that is expressly given for purposes in which he is not included. It seems to me a duty that such funds should be thus controlled.

5. But more important than either of these points, in considering the management of the school as a place of preparation for the ministry, is *its influence in cultivating an earnest religious spirit.*

This has been partly included in the point just treated, but it is wholly distinct from any mere matter of opinion.

In what I am going to say, I do not in the least reflect upon the fidelity or the Christian earnestness of the professors in the school, but on its present construction. Two resident professors have each the work of two, in the hearing of recitations and the delivery of lectures. And in this work their whole energy is consumed, without leaving any strength or leisure for personal intercourse with the students, and for that kind of influence which tells most upon their inward preparation. Nor are there any adequate provisions for this kind of preparation. I say this without forgetting the weekly conference meeting and the daily prayers. I repeat, there is no adequate provision in the school for this kind of influence.

It is assumed in the whole plan of the theological course, that a young man has beforehand all this inward preparation, as proved by his choosing the profession. The truth is, with some rare exceptions, *a young man in a theological school needs, more than almost any one else, tender care and guidance, and watchful nursing of his religious life.* He comes there to handle subjects of serious interest, not as heart questions, to be considered in solemn hours, but as matters of familiar treatment and critical inquiry. There is danger lest religious themes are taken from the realm of feeling into that of the understanding.

He comes, perhaps for the first time, in contact with great questions that open the door to the whole army of doubts and inquiries. They are questions that he ought to know about; else he is not qualified for the work he is to assume. But he meets and studies them (at least that is the danger), not (as he would if they had come up in real experience) with reverent spirit and with anxious wrestling of his soul, but as curious investigations, taxing the intellect alone; and, as he plunges along in this sort of steeple-chase over hedges of theory and bogs of speculation and bewildering thickets of theological dispute, he may come to lose sight of the deep connection they have with vital concerns of the life.

It is also a necessity that his reading shall be chiefly of a critical kind. This is suited in the end, no doubt, to deepen

the foundations of his faith; but at the time, by showing all the loose places where it has been unsuccessfully assailed, it magnifies to the mind the points of its seeming weakness, and gives to the position of scepticism an undue weight. In order to correct this tendency of the studies, and to create a favorable atmosphere for them, there needs to be such strong positive influence as shall be a constant inspiration and quickening of the religious life. This would be so, even if the mere study of theology were the highest aim. Christ said, "He that doeth the will shall know of the doctrine." It is by keeping the soul near to God that we can best apprehend the great mysteries of his revelation and his laws.

Where can we find any better models for Liberal theological students than Schleiermacher and Neander, neither of them narrow and superstitious, but both sincere in the pursuit of truth, and faithful to it wherever it might lead? It is interesting to know that they took as their mottoes, — expressing thereby their life-long practice and conviction, — the one, the words, "Credo ut intelligam;" the other, "Pectus est quod facit theologum."

I know how faithfully our professors try to satisfy this want, and am perfectly ready to admit that very much is accomplished in that direction by their labors in the class-room; and that one way of doing it is, as was urged at a meeting the other day, by grounding them in true principles of ethics and in Christian evidences, and the like. But, with all respect, I would say, that I do not think that this, valuable as it undoubtedly is, is enough, nor even that it is the best way of supplying the need. There is such a thing as having the mind run so in one line, that it becomes fortified or else callous there, and can be reached more effectively on some other track. I remember, in my own Cambridge divinity course, many admirable lectures and suggestions from professors, in connection with the New-Testament and with doctrinal subjects; but it so happens, that the thing which I recall as on the whole the most profitable to me religiously while in the school, was a lecture on Drawing which I happened to hear at a Teachers' Institute in Cambridgeport. The lecturer was an enthusiast; and, along with his chalk-marks on the blackboard, he managed to inspire us all with something of his own

love of beauty in lines and curves, and it caught me somehow out of the current in which my mind had been. — So I think that sometimes, if a young man, when doubting or indifferent, could be sent to minister at a sick-bed, it would be worth to him all the lectures on ethics in the world. — But perhaps, as meeting the most of cases, the best thing of all would be to put the young men into confidential relations with some one of generous sympathies and positive faith, with ability and evident sincerity enough to command their respect, and magnetism enough to attract and to thrill.

And here I have said the dozen words which seem to me to put in a practical shape the thing which the Cambridge School needs to-day, in order to make it all we can reasonably ask. We do not ask for a better professor than either of those we have, nor can we spare the work they are doing; but *we want one or two others just as good (the very best we can find) to do a work which, with their other duties, it is absolutely impossible for them to perform.* Give that school to-morrow, in addition to its present corps, two new professors, one of whom shall have the qualifications and perform the duties which I have just described, and I believe you will have opened the way to remedy all the evils, and make it realize the hope of us all.

I have occupied, I fear, too much time, and, as I said when I began, have only discussed one branch of the subject. There is Meadville also, about which I have not said a word. I doubt not there are as many things to be said about that as about Cambridge. And there is one other topic which seems to me just as important, and just as practical, as either of these schools; that is, the need of a provision for introducing to the ministry persons who could not go through our ordinary theological course. I regard it as now a certainty, that such a provision will speedily be made; and I believe it one of the grandest things that can be done. I have many interesting facts bearing upon this; and the reason why I have not given part of my remarks to it is, that our Brother Hepworth has gone forward in it so nobly in advance of us all, that I think we ought now to lean on him for information about it, and follow him with our support.

But I have tried to present this one branch of our subject, namely, the school at Cambridge, in hopes that it may lead to some practical action. We have no right to have all this agitation unless we are willing to do something to correct the evils of which we complain. The state of the case is briefly this:—

1. *We need more than any thing else, and more than words can tell, a large supply of able, earnest, liberal Christian ministers.* — In spite of all that may be said about the decline of the influence of the pulpit, I believe there was never a time when it had a truer influence than it has to-day. There is a kind of service to be done in our time that cannot be done by the press, nor by any thing else but by the living voice and personal influence, for the exercise of which the ministry offers the best opportunity. 2. *We need and must have an* EDUCATED *ministry.* — There is work for any earnest Christian workers, and there are some who, without advantages of education, have other gifts which make amends, and who have the best of success. But these cases are and will be exceptions, and the standard of intellectual preparation must be kept high. And, 3. *For the supply of such ministers we must continue to look mainly to our two theological schools.*

If we who are here shall take it in hand, and say that this fiftieth year of the Divinity School shall not go by without witnessing the appointment of at least one additional resident professor, I believe the thing is done! If, on the other hand, we see things lacking there which we might help correct, God will require at our hand whatever consequences may ensue!

A LETTER TO WHOM IT MAY CONCERN.

[The following letter, in substance, was printed and circulated, some years ago, by one of our ministers. It is reprinted here, with slight additions, as it may be applicable to others beside those for whose good it was first intended.]

RESPECTED FRIENDS, — Sermons on attendance at church have this disadvantage, that they are not heard by the very per-

sons who need them most. In view of this fact, I now approach you in a different manner. If you will not come to me, will you permit me to come to you? Will you read a few words, written in the spirit of kindness, on a subject of the greatest importance to yourselves and your families?

There are members of my parish who seldom attend church: will these "suffer the word of exhortation" from their pastor? There are others in the neighborhood who are not in the habit of attending worship anywhere: will these bear with me as a neighbor and well-wisher?

I shall — in pulpit style — divide my subject under two heads, — first, Why? and, second, Why not?

First, Why should you attend church?

For your own sake. You believe that there is a God: will it not be wise in you to try to learn his will? You believe in the Lord Jesus Christ; at least, you know that the civilized world believes in him: is it not worth your while to learn all you can respecting this wonderful Person? You wish to lead a virtuous life: it is from Christ that you must learn the way. You desire to know what there is beyond the grave. "Lord, to whom shall we go? Thou hast the words of eternal life."

For your wife's sake, if you are a husband; for your husband's, if you are a wife. It is your duty to help each other to do right, not to tempt each other to do wrong.

For your children's sake. You love them; you are trying to lay up for them: you can give them no treasure equal to a religious and virtuous character. You are anxious that they should be well educated in the week-day schools; but neither arithmetic nor geography can lead them to happiness and heaven. Do not think it will be enough for you merely to *send* them to church. It is not likely that they will go, willingly, steadily, profitably, unless you go with them. If they do not see you honor religion, do not expect that they will honor it. If you are taking your ease at home on the Lord's day, your boys will be wandering in the streets or in the fields; and little do you know what companions they may meet there; for, on Sunday, the city pours out into the country hundreds of its ill-regulated youth.

No day is so blessed, if it be rightly spent; no day so dangerous, to boy or man, if its proper duties be neglected.

For your minister's sake. He needs the encouragement of your presence. Could you work with any heart at your business, if you never seemed to accomplish any thing?

For the community's sake. If you did not need religion for yourself, still you ought to uphold it for the sake of others. Your example will encourage others either to do right or to do wrong. Which shall it be? Will you contribute to demoralize the community, or to uphold those institutions and those manners which are the dear and sacred inheritance of our glorious New England?

For the sake of your duty to your God. He who made you requires this service of you; not for his own sake indeed, but for yours: but this fact does not make the obligation less; it only adds another motive for obedience.

Secondly, Why should you not attend church?

"Because you do not enjoy the services." You will learn to enjoy them, as attendance becomes familiar; and, if not, is this life for enjoyment alone, or also for duty?

"Because you do not like the preaching. It is deficient, in substance or in form, in thought or expression." No doubt it is. Every little village cannot have a Chalmers or a Channing. But there are many churches within reach; and what I ask of you is, *not to come to mine, but to attend somewhere.* And besides, whoever it is that preaches, whose word is it that he gives? His own, or that of the Lord Jesus Christ? It matters little what you think of us clergymen, personally; but if you come to our churches, you will hear words which He uttered who "spake as never man spake," and receive a message from that Being who combines in himself all wisdom, power, and love.

"Because your views do not agree with what you hear." Then either seek out some church with whose views you can agree, or tolerate a little difference of opinion, for the sake of a great good.

"Because it involves too much expense." Do you give up the use of bread because it is too costly? Then why should you

give up the Bread of Life? If you could not pay for the food of the body, you would at least accept it from those who would give it freely. If you cannot pay for the food of the soul, come and receive it "without money and without price."

"Because you have not decided among these different sects." Then decide, as soon as possible. Inquire, listen, read, pray, till you find what is truth. Or, if you feel unable to judge, there is another method.

> . . . "If reason waver at thy side,
> Let humbler memory be thy gentle guide;
> Go to thy birth-place, and, if faith was there,
> Repeat thy father's creed, thy mother's prayer,"

"But all churches are corrupt, deficient in duty." I do not know any thing human that is not deficient. Yet these are the means our Heavenly Father provides for us; and I think he intends us to use them.

I have felt it my duty to make this appeal to you. Do not disregard it, for your own sake, for your children's, for the sake of all around you, for that of duty to your God. And remember, that whatever is worth doing at all, is worth doing promptly and regularly. Delays are dangerous, and an infrequent attendance is apt to end in no attendance at all.

May God's blessing rest upon this effort!

Your friend, S. G. B.,
Minister of the Church at . .

THE INCREASE OF CHRIST.

ADDRESS BEFORE THE MINISTERIAL UNION BY REV. ROBT. COLLYER.

It is a fine instance of the intimate nobility of John's character, of his pure, disinterestedness, that he did not begin to do what the majority of preachers do: when a more attractive man than themselves, and a better preacher, begins somewhere

near them and thins their congregation, try to underrate and cry him down. When his disciples come and say, "Rabbi, he that was with thee beyond Jordan is baptizing, and all men come to him," he replied, "Ye are witnesses that I said, *I* am not the Christ. A man can have nothing but what is given him from heaven. I never had this gift of the Christhood; this man has it: he is therefore the Christ, just as much as the man who has the bride (in a true wedding) is the bridegroom. But as the friend of the bridegroom rejoices at the wedding, so I rejoice that my friend and kinsman is the Messiah. So, then, be quiet: do not be annoyed or jealous or hypercritical. You cannot yet see, as I see, how much more this man must be than I ever can be. He must increase: I must decrease."

There are two theories of the life of Christ.

By the one, he is made to spring from the bosom of God, in a condition of absolute perfection, — being all, knowing all, and doing all, — in a fulness as much beyond the demand, as the fulness of the Atlantic is beyond the demand of a chip, or the fulness of the sunlight the demand of a mole. By this theory, the tiny hand that shakes the rude rattle in the home at Nazareth, at that moment also holds the sceptre of the universe. The eye, filled with laughing light at the sound of his mother's voice, as she moves about to her daily duties, sweeps with the same glance into the most distant and dark spaces; and the tongue trying, with tireless diligence, to utter the broken words of babyhood, is heard also commanding all the hosts of heaven. In the light of this conception, whatever is done beyond the common reaches of common humanity is carried forward and accounted for by his being there and then God. Is he able to puzzle the Jewish doctors? While he was yet a boy of twelve, he carried into that temple all the wisdom of God! — how could he fail? Is he able to break the power of the Devil forty days in the wilderness? He carried into the combat the power of God! — how, then, could he fall? So, through all he is and all he does, from first to last, this being we call Jesus Christ is made to be only the dark glass through which the world looks at the insufferable light and fire of God.

Now, brought within the lines of a careful reason, to say this

is to say that he knew infinitely more of every thing than all the great masters knew of any thing; that his sense of what befitted the Messiah alone held him back from announcing the most important facts that have come in the opening ages, and from doing, by a single act of the will, greater things than have been done by the loftiest souls that came after him.

And I mean by this, that the compass, the printing press, the locomotive, the steamboat, vaccination, Peruvian bark, chloroform, ether, iodine, subsoil ploughs, photography, anthracite coal, air-tight stoves, horseshoes, infirmaries, sanitary commissions, cheap window-glass, the art of engraving, tea, coffee, and savings-banks, were just as clearly present in the mind of the Saviour then, as they are present in the world now.

Now, I think you will not accuse me of trying to push my statement unfairly, when I say, that if this theory — that Christ on the earth knew all things, his mind a perfect encyclopedia of the universe and of time — be true, then the greatest of all the mysteries in his life, greater than miracle and prophecy, is this mystery, that he should be here, with that heart so full of pity, that hand so ready in the labor, and that tongue so wise in the wisdom of the divinest love; should foresee all the sorrow, agony, and death resulting from ignorance, through long ranges of centuries; should see all the steam escaping, all the poor barks creeping along the shore for want of a compass; in a word, the whole difference between that world and this, — yet should maintain a resolute silence. I know it will be said, that these things could not take root until the true time; and, if this was not the true time, it were useless to reveal them. But I answer, that the possession of a secret that will benefit the world is the obligation to reveal it. We judge that man criminal who has found a sovereign remedy for cholera, and yet buries it in his grave. We say he did not love his fellow-men: and so, in defending the silence of Christ, if he knew of a preventive for the small-pox, and did not tell it; or of chloroform, to assuage extreme human agonies, and did not tell it, — we assume the ground, that, being in the likeness of a man, he was less than a man. And if you say, "But God the Spirit did not reveal these things until our time, and so why should you expect

that God manifest in the flesh would do it?" I answer, God the Spirit is surrounded by mystery: his ways are past finding out. I accept the mystery just as it is, and hold on by my faith until I can do better. But the ultimatum here is, that there is no mystery at all about it. The mystery *was*, how shall these things flash across the brain, and be revealed by the tongue, and done by the hand of a man? Now, here is a brain in which these unutterable philanthropies are a quenchless fire, you say; and an eye seeing into the eighteenth century, how to prevent the small-pox, how to save human life, human beauty, human every thing; a tongue crying, "I am come, not to destroy life, but to save it." And in that mind a secret how to save life, beside which the cures that he did (apart from their spiritual influence) were as nothing, — yet he refused to tell it! So that the mystery is not in the possession of divinity, but in the want of humanity, if this claim be true. And so I do not really sorrow because he did not build a railroad or a steamboat, or the dome of St. Peter's; or anticipate the Riverside Press in printing, or the Waltham chronometer. There may be questioning about those things: there can be no question about these other things. By all the holiest intuitions and inspirations of the human soul; by the loftiest teachings of our own, and so far as I know of all other, Bibles; by the greatest utterances of his own holy, loving, and divine nature, — if he knew every thing, he was bound at least to tell this, because he had the face and touch and pity and love of a man, or his divinity was not so good a thing as a decent humanity.

I have stated this argument at this length and so fully, because it is a small shaving, and no more, from the vast bulk of argument in favor of our position on the nature of Jesus Christ. I believe no interpretation can be right, except that which is rooted and grounded in the deepest convictions and experiences, the clearest light and truth, that we apply to all the holiest and best things beside. In that light — the light in which we see our daily duties and homes and children, our common honesties, humanities and hopes, — there can be no such universal knowledge ascribed to the Messiah. Ascribe it, and you rob him of what is to me infinitely better. So far as this small

splint of light, then, can reveal God, Christ is not God, neither indeed can be.

So, secondly, when we get away from theories, and look honestly into the facts of the case as they stand in the Gospels, we begin to see at once, that the conditions of life to this beautiful and ingenuous soul were very much what they are to you and me.

The Gospels, as you know, are not four separate and complete lives of Christ, arranged in exact chronological order, but, at the best, fragments, of which the real sequence and order is almost hopelessly gone. Still, the careful, diligent student is not left entirely without chart and compass. The harmonies that have been constructed help us some, and the knowledge of what must have been the law of the spirit of life in Christ Jesus helps us still more. The result of all such intelligent study is, that Christ began his life a Jew, believing entirely in the Jewish groove, full of exclusive and proud Jewish ideas, colored by Jewish prejudices, and hedged in by Jewish limitations; but that gradually, as his soul rose to higher planes, into clearer atmospheres, commanding vaster ranges of vision, the god of the Hebrew gave way to the God and Father of us all, — the Jewish order and ritual, to the holier service and worship of the soul. The narrow party walls that enclosed the bigoted and turbulent faction that called themselves Jews fell down, and revealed to him the mighty brotherhood of humanity; and the lurid fires and blank despairs of the Jewish Tophet were woven through and through with the golden and silvern relief of hope.

Else I cannot imagine how these Gospels make him say at one time, "Not one smallest letter or comma shall pass from the law, until all be fulfilled;" and, "Whosoever shall break one of these least commandments, and teach men so, the same shall be called least in the kingdom of heaven; and whosoever shall observe and do them, the same shall be called great in the kingdom of heaven:" and, at another time, order a man he had healed to do, and again defend his disciples for doing, that which, on any fair interpretation of the old law and the prophets, must certainly be sabbath-breaking. Or why he should say to the people in one place, "The Scribes and Pharisees sit in Moses'

seat: whatsoever, therefore, they bid you do, that observe and do;" and then warn them, that these very men were blind guides, tyrannic, spiritual despots, binding burdens on the people too heavy to be borne, which they themselves would not touch with one of their fingers, — devouring widows' houses, and for pretence making long prayers. How he should stand out so long against the agonizing entreaties of the woman, that he would heal her daughter, and say to her, "I am not sent but unto the lost sheep of the house of Israel; and it is not right to take the children's bread, and cast it to the dogs," — which was the scornful Jewish epithet for the outsiders; and should easily and courteously, at another time, heal the servant of the Roman centurion. How he should say, at one time, to his disciples, "We are the children, and therefore free from paying taxes: nevertheless, lest we should give offence, go and pay it;" and then, after that, should say to the Pharisees, "The penny that belongs to Cæsar must be given to Cæsar," — in which, by implication at least, he taught the righteousness of the thing in itself. Or how, faithful to the idea that he was not sent but unto the lost sheep of the house of Israel, he should send his disciples out on their itinerant mission, and charge them not to go among the Gentiles, nor enter into any city of the Samaritans, — should say to a Samaritan woman, "Ye worship ye know not what;" yet, after that, should go into Samaria with them, heal a Samaritan leper, and tell one of the most touching stories that ever fell on the human ear, about the goodness of a Samaritan man; and, finally, send his disciples out into all the world.

Now, you can explain these differences in three ways. You can say the Gospels do not report him truly; or you can say he was not steady in his own purposes; or you can believe that this great soul outgrew the narrow, local bounds of Judaism, in which he was born and bred, and took his own place as the first-born among the sons of God, through the influence of the very same power and life that touches you and me to-day.

First of all, at any rate, here are the facts as these men report them. They never suspect for a moment that there is any hitch about them. Nothing can exceed the simple frankness with which they are told; and we are left entirely free to

explain them as we please. Now, I believe that Luther was good and true, what there was of him, while he was a monk in the bad and corrupt Romish Church; that his devotion to the Church in which he was bred was a commendable devotion; that there was no more sin or fault in him for it, than there is in a boy of ten because he is not six feet tall. What he said then was as true to the man, and as right to say, as the most terrible invective he ever uttered when he became the solitary monk that shook the world. It was no sin in young Washington, that he was loyal in word and deed to King George until he outgrew his former self, and then, out of very truth and loyalty, became the most formidable enemy the king had to deal with. Born to be the saviour of his country, it is of the highest consistency that he should be what he was in his youth and his earliest manhood. The most fatal inconsistency in Luther and Washington would have been in their being consistent. If they had said, "I was and I am a Catholic monk, or a subject of the English king. I have said this and done that to show my devotion to the Church or my loyalty to the state; and, if I say these new things that are surging in my heart, I am inconsistent; or I am disloyal if I take open ground against this new measure of king and parliament. So I will resist these deep impulses, and be a good monk in the Church or a good subject of the king, as long as I live, and so save both my good fame and my soul." You will see easily how surely, by so doing, they had lost all: Luther, drifting down to posterity, damned as the strongest obstructionist of the Reformation; and Washington, as the most eminent Tory of the Revolution.

Now, then, this to me is the true secret of the increase of Christ. Born with all those lofty and celestial qualities sown and planted thick in his soul; sure, in the good time of God, to be the Redeemer of the race, if he is faithful, — still he must as surely begin by being what he was born to be, — a Jew, with all the Jewish outlooks and limits, the narrow, Jewish intensity, and spiritual family likeness; as that, by reason of his more intimate nature, and the great influences of the Holy Spirit on his soul, he shall also finally stand first among the sons of God.

But, as in the lesser degrees of Luther and Washington, the

true life, the perfect purpose, could only be fulfilled as they outgrew the local self, and took higher ground; so Christ grew to be Christ, by casting aside the old true self, and becoming the new true self, — by experiencing, in his own nature, the condition he laid down to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John saw the intimations of this rising spirit, perhaps even before Jesus himself could understand what was the matter. It may be by many a marvellous touch and stirring of the great young soul, in the earliest days of cousinly intercourse; as the callow fledgling skylark prepares for soaring up into the very heavens, by innumerable flutterings in the nest. The keen eye, and clear, austere spirit of the Baptist detected the glorious premonition, and caught its meaning in this Messiah, and, rejoicing in the blessed promise, cried, "He *must* increase."

And it would be a curious and interesting study for us, if I had time and space to trace, as I think we can trace, how much this vaster life and vision was consequent on the fierce struggles he had to plunge into, over and over again, that he might maintain some truth of God or some right of man, — that would suddenly rise up and overtop church and commentary, and the very order of Moses himself. But I must leave this, and note the lesson that this increase of Christ reads to you and me.

And this, I think, meets us first of all, — that the loftiest souls this world has ever known, in the particular thing they were called to do for God, have had to force their way out of fences and fetters before they could stand on the true ground, and do the true work of their life. A Judaism of some sort is probably what we are all born to. It is useless to cite the long procession of instances, from Adam himself, fenced and fettered in Eden, to the last soul that has broken its way into freedom. I need only mention the fact, to call up before you men and women, in every rank and walk of life, for cases in point. I do not know of a church, so far, in which a child is born and bred, where he is not narrowed in. The latest form of the radical religious thought is, of course, too recent for us to judge what the men and women will be who are bred within its pale; but I am only stating a fact, with no desire in this world to be harsh

toward those that belong there, when I say, that the alternatives in the children of what we call the Channing Unitarianism are too often deep-seated and deplorable indifference, or sectarian narrowness. I judge, then, that this is some deep, sure tendency of life, — the child of God is always laid in a manger, because there is no room for him in the inn.

But then, because this is so universal in its reaches, it may be best. If Christ was born in it, and Paul and Augustine and Luther and Carlyle and Garrison, and a great multitude which no man can number, who stand before the throne continually, — I conclude that it is not only right that this should be so, but the best possible arrangement in the divine wisdom. So that the religious ideas we were born to, are the ideas we must hold on to, until God shall reveal some broader and better thing to our soul, and invite us or compel us into it.

It may be possible, after all, also, that the church in which I find myself, the forms of life and thought about me, are large enough for the utmost reaches of my heart and intellect. I suppose there were thousands of good men and women in Jewry in this time of Christ, who lived and died with no feeling that they were fettered; for souls may range all the way from a tea rose to the mightiest oak, and be very good souls too. So these men and women might be perfectly contented with their religion and church at the very time that Christ rose up in such a noble rage, protesting, defying, contending to the very death, in his deep sense of the wrong done in this very church to the truth of God, and, by consequence, to the souls of men.

But, friends, there is one thing we must not forget. If the faith we were born to, and still hold on to, — the faith of our fathers, — binds the soul down and fetters it; if it contradicts what has come later as a truth of God, and we, once well satisfied, are not satisfied now, but think, and think it over, with a mournful disaffection; if we have come to see that our faith narrows the ground of God toward human souls, so that the highest teachings of our Church are lower than obvious laws of life and God, — then, by all that is good on earth and in heaven, we must follow the bent and impulse of our best nature, as Christ did. This ever-increasing pain, then, is our salvation.

It is like the disaffection of Luther to Rome, of Washington to England, of Christ to Judaism; it is the beginning, — the spring-time of our increase, the day of our visitation.

The Jewish annals mention many false Christs who came before the true. And I think, sometimes, that perhaps they were not made for false Christs, but for true Christs. And they meant to be true: only the task was painful. They had imagined that to be the Messiah was to be counted and courted; was an office that would bring gold and good living, — a thing for which men would erect a statue, and write a life and letters right away. They had never suspected, that to be Messiah was to fight the devil in the wilderness, — hungry, to have nowhere to sleep: to have one man say you were a glutton, and another you were a fool; to have your very home take up the public cry, and say you are all wrong; to be cast out of all men, and despised and rejected. So, when they saw where the Messiahship was drifting, they shrank back, and gave it up; and men cried out mournfully, "We thought it had been this man who should have delivered Israel."

But this young carpenter, standing at his bench, was simply faithful to the light that shone upon his soul. The voice said, Go out, and he went out; Say this, and he said it; Do that, and it was done. He could never have imagined, when he began his public career, that it would lead him into such open and hopeless antagonism to the dear old Church of his childhood. But he did *not* shrink back: he held himself open and tremulous to the slightest whispers of the divine spirit, with which his whole nature was identified. It led to fierce conflicts with wicked men; to lonely nights and sorrowful days; to cruel desertion and treacherous betrayal; to the saddest tragedy in human history. He shrank back, shuddering, from the impending doom. He cried in his agony, "If it be possible, let this cup pass." It was not possible: it is never possible. Then the high soul rose up, and bore the fainting spirit and form, — *bore the cross.* And now he stands, the supreme, after God, in the universe, — the central soul in the realms of light. Men look toward him when the deadly struggle comes to them; and women, in their unutterable sorrow. We think of him when we think of

death; and, when children are born, we remember how he loved them. If they leave us for the inner heavens, we think of him folding them there; and ever he comes as the Saviour. Because, as God led him from summit to summit, his soul expanded as the horizon widened; he was true to the law of his growth. God had no sunshine he did not want to feel, no revelation he durst not try to see, no work he did not try to do.

I want to say one word in conclusion. If this claim of the increase of Christ be true, then the spirit moulds the person, not the person the spirit; and that which creates growth must always be greater than that which grows, though it may not be so obvious and satisfactory to most minds. In our nation, we have seen two great persons, — Washington and Lincoln. We know they did not create the spirit they stand for: the spirit created them, and they were simply the expression, — the Word of American nationality. There was a time when it would have been counted infidelity to America to set another up beside Washington as the Saviour of his country: it is so no longer; the two now are set side by side. Indeed Lincoln's death-day was kept with more observance this year, in Chicago, than Washington's birthday. So there are saviours of the world born into every time. And, while I would hold on to the old, I would also welcome the new, and yet count them all less than that which made them what they are, as I count Washington and Lincoln together less than that deep, inward spirit we learned to trust in our years of darkness, when all else had gone by the board; that which went into all homes and hearts, inspiring, persuading, creating, — that which Lincoln himself always listened for as the very voice of God.

"It is not so hard to believe in God, if you are not compelled to define him," Joubert says. In my heart it is so with Christ. Let me alone, and all there is in me goes out to Christ in love and worship: but make this my duty, make me say so, — then I instantly take the alarm, and remember that he was but the word — the expression — of God, and to the life of humanity what either of the noble souls I have mentioned was to the life of our land.

It was for this reason, if you will permit me to make a single

personal reference, that I voted against the preamble to our constitution, in both our National Conventions. In that preamble, we have made a cage without a roof. We were to free ourselves, — to do more than that; others were too free to be content with that: and so all the winged ones are escaping, because they would rather risk starvation, or to be eaten up by the kites, than not have the whole wide world to live in. I abide in the Church; because I love it with all my heart. I stand close to Jesus Christ; because hitherto I know of no other so great and good among men. But I belong to the Spirit; because that includes all.

REPORT OF REV. W. C. TENNEY.

LAWRENCE, KANSAS, July 22, 1867.

DEAR SIR, — Although I have, in some of my quarterly reports, alluded to my missionary service in Leavenworth and Kansas City, I now give a *résumé*, including also some recent explorations and experience as yet unreported.

The winter of 1865–66 (my first in Kansas) was every way unfavorable to missionary tours.

In May, 1866, the railroad was opened to Leavenworth. Early in June, I received from that place a letter, written by a perfect stranger to me, inquiring about the Unitarian belief, I replied, forwarding also some of our tracts; and, on the second Sunday of July, as I had all along intended, I preached in that city. I was busy the previous day until nearly night, in procuring a place for meeting, and getting notices printed and posted. I could obtain a hall only for a four-o'clock service; preached a sermon and a half (successfully hiding the seam), to about one hundred and twenty-five persons; but left Leavenworth the following day, without having found one avowed Unitarian.

The last Sunday in August, I was again in Leavenworth; Rev. J. S. Brown, as before and subsequently, kindly supplying my pulpit. *This* time I spent all of Saturday in a vain attempt

to procure a hall, and was therefore hindered from preaching. I conferred, however, at length with the inquiring friend above referred to (a young physician and recent comer there); and, encouraged by the whole-souled Staples (whom we now so much miss, but who has richly earned his European vacation), pledged the services of a missionary for three months, if a place to worship in could be procured by those interested. The reply of my friend was to the effect, that he thought he knew a few young men, — half a dozen, including himself, — who would subscribe the amount necessary for a three-months' renting of a hall. The day of the assembling of the Syracuse Convention, receiving a note from him, stating that a suitable place had been secured, I instantly telegraphed to yourself and brother Staples, at Syracuse, to send a missionary. The one selected and expected was, on his return home, forcibly detained by his parish. Another (without pastoral charge) made and broke a promise to come; and the hopes of our few Leavenworth friends, first deferred, seemed then extinguished.

Another long and cold winter for Kansas followed; the coldest (spite of its first promise) since the territory was organized, At length, on the fourth Sunday of April last, I again preached in Leavenworth; distributed sixty, and left thirty more, copies of my discourse, "Reasons for being a Unitarian;" and returned home rather drooping. Receiving, however, the next day, another of brother Staples's heart-cheering letters (a reply to a recent application), I wrote to Leavenworth, that, if two hundred dollars could be pledged in the next four days, a preacher should be sent to fairly and fully try, through the summer, the experiment of starting a Unitarian Society (the time was limited, as brother Staples was about to sail for Europe). I received a discouraging reply from the two friends to whom I had written. The shortness of the time, their own intense occupation (forbidding canvassing), and their hesitation as to *personally* pledging the sum, forbade the acceptance of my offer, while yet they hoped to do something the ensuing year. I at once wrotè to Mr. Staples, then at Boston, withdrawing my previous application, and relinquishing hope for our prospects in Leavenworth.

The next week, one of these friends wrote me, "I have found

ten or twelve persons who want Unitarian preaching. Send us a minister, and I think we shall not fail." I instantly telegraphed to send a man at once, and, on consultation between Mr. Staples, and yourself, and brother Collyer, then at Boston, Mr. Skinner was selected and sent. He was emphatically the right man. His success has been marked; and, after six weeks in Leavenworth, organizing a society and receiving its hearty call to the pastorate, he leaves to-day for the East, to bring on his family. And yet, as he tells me, less than twelve, male and female, of his co-workers, were traditionally and by antecedents, Unitarians.

I have been thus minute, thinking the history of this movement in Leavenworth one of the very best antidotes to the poison of discouragement in our missionary attempts elsewhere.

In December last, I preached in Kansas City. Yesterday I preached again. The two first weeks of this month, I made a missionary excursion through some of our counties, travelling a circuit of two hundred and thirty miles. I preached in four county seats, with populations ranging from four hundred to eight hundred. I had uniformly good attendance and good attention, with expressed and emphatic desires, in most instances, that I should come again.

My residence in Kansas has brought me, who am not sanguine in things ecclesiastical, to two unwavering conclusions: —

1. In our missionary operations in the West, the wisdom of hope is the best wisdom (perhaps it is *always*).

2. The influence of Unitarian societies in the West is incalculably greater than is indicated by their numerical strength.

Yours ever, for the cause of liberal Christianity,

WILLIAM C. TENNEY.

NEW PUBLICATIONS.

Critical and Social Essays. Reprinted from the New-York "Nation." New York: Leypoldt & Holt. Sold in Boston by Lee & Shepard.

We regard the "Nation" as one of the very best papers in the country, and we have read these very essays in its columns with

great delight and profit. Sometimes we have felt that it was a pity that so much excellence should be put into a vehicle so ephemeral as a weekly paper; and yet, now that we see this volume, the very same pieces which pleased us then seem somewhat unsatisfactory. Perhaps their force, and our pleasure in reading them when they appeared, were increased by the sense of lavishness in bestowing so much that was rich in that weekly ministering to our people's wants, and now are lessened as we measure them by the more pretentious standard they have assumed. Many of the essays, however, have a permanent value, and the book is interesting. — ED.

Memoir of Josiah Quincy. By JAMES WALKER, D.D. From the "Proceedings of the Massachusetts Historical Society for 1866–67." pp. 76.

Noble in character as any Roman, and of a true Roman type the subject of this Memoir has left a memory which is a rare possession for the nation to which he belonged, and to whose service, in such varied ways, his best powers were given.

The elder President Adams declared him to be "the most fortunate man he had ever known in his long life, — fortunate in his ancestors, in his position in society, in his wife and children, in every thing;" — to which the author of the Memoir adds, "most fortunate of all in a cheerful and active old age, in a peaceful death and an unspotted name." We may surely say, fortunate also in his biographer, who, in this discriminating sketch, mingles with the impartiality of a faithful historian the tender delicacy and warm appreciation which years of close friendship have developed.

Our own Unitarian communion will always cherish Mr. Quincy as an exemplification of the fruit of a liberal faith. — ED.

The Journal of Speculative Philosophy. Edited by WILLIAM T. HARRIS. St. Louis, Mo.

This is a new and most important addition to the periodical literature of this country. The two numbers, which have thus far appeared, contain articles of great ability and value, and give good promise for the success of the undertaking. — ED.

Portrait of a Christan. Drawn from life. A Memoir of Maria Elizabeth Clapp. By her Pastor, Rev. CHANDLER ROBBINS, D.D. Boston: American Unitarian Association.

This little book was published a few years ago, and passed through four editions. It has been long out of print, and the American Unitarian Association have now published it anew.

It is, as the author writes, "a simple and truthful memorial of one of the most consistent and complete Christians, whom it has been my privilege to know." No class of religious literature is more needed than such biography. We rejoice to be instrumental in giving this book a yet further circulation; and wish that we may have many more biographies of those who have illustrated by their lives the value and power of our Unitarian faith. — ED.

Florida: the Advantages and Inducements which it offers to Immigrants. Collected and arranged by the Secretary of the New-England Emigrant-Aid Company. Office of the Company: 49, Tremont Street, Boston.

The New-England Emigrant-Aid Company, so deserving of remembrance for its services in the settlement of Kansas, has, within the last year, been directing its efforts towards Florida; having already established in that State a loyal newspaper, and sent its agents to collect information, with a view of directing northern settlers to that salubrious region. This pamphlet contains a mass of interesting matter thus gathered, carefully arranged by the editor, and of great value to any who are seeking change of climate or opportunity of enterprise. — ED.

Fortieth Anniversary of the Settlement of Alonzo Hill, D.D. Worcester, March 28, 1867.

Containing an interesting sermon preached by the pastor, with an account of the other exercises on the occasion; and portraits of Dr. Hill and Dr. Bancroft, and pictures of the church.

Co-operative Stores. New York: Leypoldt & Holt. Sold in Boston by Lee & Shepard.

This is a valuable account of the history, organization, and management of these stores, by which the working classes have, in England and Germany, and in this country, attempted to reduce the cost of the necessaries of life. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 15, 1867. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Fay, Hepworth, Reynolds, Shippen, Willson, Crosby, Sawyer, Ware, Fox, and Lowe.

The Treasurer, in presenting his monthly statement, called the attention of the Board to the small amount, thus far received, towards the fund for the present year; and, after some discussion concerning the best method of obtaining contributions from societies not yet heard from, the following vote, offered by the Treasurer, was adopted: —

Voted, That the Chair be authorized to appoint a Committee of five, with full power to take such action as they shall deem proper, to raise the sum which will be required for the operations of the Association during the current year.

The Chair afterwards appointed the following gentlemen to serve as this Committee: Messrs. Smith, Padelford, Hepworth, Sawyer, and Reynolds.

The Committee on Publications reported that books had been granted, in response to applications received, to the following institutions: Public Library, Portland, Me.; Town Library, Flushing, N.Y.; Congressional Library, Washington, D.C.; City Library, and Normal University, Bloomington, Ill.; and Parish Library, Portage, Wis.

This Committee recommended an appropriation of $100, for advertising the publications of the Association; and also the publication, as a tract, of the article, by Rev. Richard Metcalf, in the June number of the "Monthly Journal," entitled "What did Jesus try to do?" and asked an appropriation for that purpose. Both of these recommendations were adopted.

The Committee on the New-England States presented a report, detailing arrangements for missionary preaching in various places in Maine, New Hampshire, and Vermont.

The report recommended the following appropriations, all of which were voted: $250 to Rev. Mr. Eldridge, for missionary work, to be done by him in Skowhegan, Me., and its vicinity, the ensuing year, on recommendation of the Maine Conference; $75 to the society in Hampton Falls, N.H.; $150 to the society in Montague, Mass.; $100 to the society in Marshfield, Mass.; $200 on recommendation of the Champlain Conference, for missionary work in Vermont, for the year beginning June 1, 1867, to be expended under the direction of the Champlain Conference and the New-England Committee of this Board;

$500, in addition to the same amount already voted, to the society in Laconia, N.H., to aid them in building a church, on the condition, that all sums raised, or to be raised, for the same purpose, from friends of the cause, or societies, outside of Laconia, should be accredited to this Association, and included with the $1,000 appropriated, in the usual form of bond; whereby the money should revert to the Association whenever the building should cease to be used as a Unitarian Church.

The Committee on the Middle States presented a report, in which the following appropriations were recommended, all of which were voted: $200 to the society in Union Springs, N.Y., for the year beginning whenever they should organize on a basis satisfactory to this Board, and secure a permanent pastor; $200 towards the support of Rev. William F. Bridge, as teacher and preacher in Peterboro', N.Y., for one year; and $400 to Rev. Aaron Porter, for missionary work in Pennsylvania, in connection with his pastoral charge of the society in Northumberland, — the understanding being, that he should give at least one fourth the Sundays of the year to missionary work elsewhere than in Northumberland, under the direction of the officers of the Middle and Southern States Conference, and the Middle-States Committee of this Board.

The Committee on the Southern States reported, that the work in their department, during the past month, had been chiefly the increased circulation of the Freedmen's Tracts, there having been a much more general call for them than ever before. Especially they deemed it worthy of mention, that letters had been received from a bishop, and other men of influence, in the African Methodist-Episcopal Church, to whom copies of these Tracts had been submitted, expressing their cordial approval of them, and offering the use of all their missionary agencies for their distribution. The Committee hoped soon to add to the series other tracts, suited to the work which opened before us.

The Committee on the Western States reported as follows: Representations having been received in regard to the opportunity of establishing a society in Leavenworth, Kansas, Rev. George W. Skinner had gone there, at the suggestion and under the auspices of this Committee, in order to co-operate

with the friends in that city. Rev. William C. Tenney, of Lawrence, Kansas, had been invited by the Committee to engage in missionary work, in other parts of that State, during the summer months; and Rev. J. L. Douthit had been invited to perform missionary work in Southern Illinois, with a very moderate compensation, according to a plan proposed by him. Reports had been received, and were submitted, from Rev. C. H. Brigham, of Ann Arbor, Mich.; Rev. Robert Hassall, of Keokuk, Iowa; Rev. John Ellis, of Winterset, Iowa; and Rev. Jos. Mason, of Ripon, Wis. The Committee recommended an appropriation of $100 in aid of the society in Berlin, Wis., for the year beginning July 7, 1867.

This report was adopted.

The Committee on Foreign Missions presented a report, in which they recommended, that the sum of $250 in gold be appropriated to the use of the India Mission, for the purpose of the rent of a building, to the end that a more healthful location might be secured for Mr. Dall's mission-house and school; which recommendation was adopted.

They also reported concerning the proposal of Sig. Angelo Tacchella, in regard to the publication of the "Eco d' Italia," and recommended the passage of the following resolution; which was afterwards adopted: —

Resolved, That this Board cordially approve the work proposed by Sig. Tacchella, in his communication to us; and although we feel that it would be hardly proper, in view of the language of the first Article of the By-laws of the Association, and while that Article is under consideration for amendment, to enter directly on a new branch of foreign missionary effort, and are thus unable at present to lend direct pecuniary aid to Sig. Tacchella's enterprise, we give to it our hearty sympathy and support.

The Committee on Theological Education presented a communication from Rev. A. A. Livermore, President of the Meadville Theological School, stating the needs of that institution and asking for aid from the Association.

The Committee reported, however, that inasmuch as the whole subject of the education of young men for the Unitarian

ministry was now exciting in the denomination general attention and discussion, and measures had already been adopted which might result in important changes, they would recommend, that no action be taken on this application, at the present time; but they suggested, that, on account of the importance of this subject, the Committee on Theological Education be increased to five members.

This suggestion was adopted; and the President was authorized to appoint the two additional members.

It having been announced that the Hymn and Tune Book was now ready for the printer, it was voted, that the Publication Committee be authorized to proceed with the stereotyping of the work.

The Board then adjourned to Monday, Aug. 12.

Aug. 12, 1867. — Present: Messrs. Eliot, Osgood, Shippen, Smith, Fay, Cudworth, Reynolds, Lowe.

The Committee on Publications reported, that books had been promised to the Public Reading-room, Marietta, Ga., and to the Rhode-Island Historical Society, Providence, R.I.

They recommended, that, in accordance with the request of the Ladies' Commission on Sunday-school Books, $500 be appropriated for printing and stereotyping the following books, now out of print: viz., Ware's Life of the Saviour, Greenwood's Lives of the Apostles, and Greenwood's Sermons for Children; the first two being edited under the direction of the Publication Committee.

This recommendation was adopted.

The Secretary moved, that the vote of the previous meeting, in regard to the "Christian Examiner," be reconsidered; in order to give opportunity to some members of the Board, who were not then present, to offer their views upon the proposition which had been submitted. A long discussion was held, after which the motion to reconsider was laid upon the table.

The New-England Committee recommended an appropriation of $100 to the Society in South Natick, Mass., and $100 to the society in Mansfield, Mass.; and both these appropriations were made.

The Western Committee recommended, that the sum of $200 be appropriated in aid of the society in Marietta, O., for the year beginning May 1, 1867, including in the above $100 already advanced to Rev. Mr. Finney for his expenses to the West.

They also recommended an appropriation of $500 to the society recently organized in Leavenworth, Kansas, to aid them in securing the services of a pastor.

Both these recommendations were adopted.

The Special Committee appointed to consider the matter of completing the collections for the present year, reported that they had issued an address to those societies which had not yet handed in their contributions; and recommended that the thirty-first day of October be the limit of the period for which contributions shall be credited to the present year.

This report was adopted.

Some changes were then made in the Standing Committees, the Middle and Southern States Committees being consolidated; so that the Committees stand as follows: —

Finance. — Messrs. Kidder, Smith, and Sawyer.

Publication. — Messrs. Osgood, Crosby, Sawyer, Willson, and Reynolds.

New-England States. — Messrs. Reynolds, Crosby, and Padelford.

Middle and Southern States. — Messrs. Ware, Shippen, Cudworth, Padelford, and Andrew.

Western States and Pacific Coast. — Messrs. Eliot, Staples, Fay, Hepworth, and Shattuck.

Foreign Missions. — Messrs. Willson, Shattuck, and Cudworth.

Theological Education. — Messrs. Hepworth, Shippen, Fay, Kidder, and Reynolds.

The subject of a Liturgy was then taken up; and it was voted, that the Committee on Publication be instructed to cause to be prepared a Liturgy, to accompany the Hymn and Tune Book now in course of publication, to be so printed as to be bound up with this, when so desired. The manuscript of such Liturgy already prepared by Rev. L. J. Livermore was examined by the

Board, and referred to the Committee on Publication, to be considered by them in consultation with Mr. Livermore, with full power to proceed to publication as soon as they had satisfied themselves with the work. The following specified directions were, however, voted: —

1. That there shall be five morning services, and five evening services.

2. That all the morning services shall have the same general arrangement, and all the evening services shall have the same general arrangement.

3. That there shall be a full psalter, arranged in parallelisms.

4. That there shall be also a communion, a baptismal, a marriage, and a burial service.

The Secretary suggested, that, early in the autumn, a series of meetings be held in the Music Hall, in the interests of this Association (in connection with the Suffolk Conference, if that Conference be so disposed;) at each of which some special department of the work of the Association shall be presented, with the view of making the work better known, and of awakening a stronger interest in it on the part of our churches. The plan was approved.

The meeting then adjourned.

INTELLIGENCE.

THE ANNIVERSARY EXERCISES OF THE MEADVILLE THEOLOGICAL SCHOOL commenced on Wednesday evening, June 19, with a sermon before the graduating class, preached by Rev. William G. Eliot, D.D., of St. Louis, Mo. After the sermon, two members of the graduating class, John C. Soule and John B. Thompson, were ordained as evangelists. The ordaining prayer was offered by Professor Marvin, of Alleghany College (Methodist); and Rev. A. A. Livermore, President of the Meadville School, gave the charge. Rev. Mr. Newhouse, of the Class of 1865, and now pastor of the Christian Society at

Felicity, Ohio, gave the right hand of fellowship to Mr. Soule; and Rev. William L. Chaffin, of the Class of 1861, to Mr. Thompson.

The exercises of the graduating class took place on Thursday morning, at half-past nine o'clock. Essays were read by members of the class, as follows: "Limits of Religious Thought," by David Cronyn, of Meadville, Penn.; "Right and Wrong Methods of Studying the Scriptures," by John C. Soule, of Romeo, Mich.; "Intuition in Morals and Religion," by John B. Brown, of Oldtown, Me. Mr. Jasper L. Douthit, the other member of the class, was laboring as a missionary in Southern Illinois, and was unable to attend the anniversary.

THE COMMENCEMENT EXERCISES OF ANTIOCH COLLEGE, Yellow Springs, Ohio, and the inauguration of Rev. George W. Hosmer, D.D., as President, took place on Wednesday, June 26. On Tuesday, Rev. Edward E. Hale, of Boston, gave the address before the literary societies.

Rev. HENRY WESTCOTT was installed as pastor of the First Congregational Society in Lexington, Mass., on Wednesday, June 26. The order of services was as follows: Invocation, by Rev. Leonard J. Livermore, of Lexington; reading from the Scriptures, by Rev. William T. Stowe, of East Lexington; sermon, by Rev. George H. Hepworth, of Boston; prayer of installation, by Rev. William Newell, D.D., of Cambridge; benediction, by the pastor.

Rev. FREDERIC H. HEDGE, D.D., of Brookline, Mass., delivered the oration before the literary societies of the State University, Ann Arbor, Mich., on Thursday, June 27.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES met at Bangor, on Wednesday, June 28, and continued in session through the following day.

The exercises commenced with a prayer and conference meeting on Wednesday morning, at half-past eight, conducted by Rev. James T. Hewes, of Portland.

At 10 o'clock the Conference assembled for regular business. Officers were elected, for the ensuing year, as follows: Presi-

dent, General J. C. Caldwell, of Ellsworth; Vice-President, F. M. Sabine, of Bangor; Secretary, Rev. Amos D. Wheeler, D.D., of Topsham; Recording Secretary, Rev. W. Ellery Copeland, of Brunswick; Treasurer, Mark P. Emery, of Portland. Executive Committee: Rev. Cazneau Palfrey, D.D.; Hon. Samuel H. Dale, of Bangor; and Rev. Charles C. Everett, of Bangor. Committee on Missions: Rev. James T. Hewes; Edward W. Morton, M.D., of Kennebunk; and Rev. A. D. Wheeler, D.D. The report of the State missionary, Rev. Dr. Wheeler, was then read; and, after remarks on missionary work suggested by the report, the following question was discussed: "The relation between specific doctrinal belief and religion."

In the evening the Conference assembled to listen to a sermon, from Rev. W. E. Copeland, on "The Lord's Supper, in its relation to the Birthright Church."

On Thursday morning there was a prayer and conference meeting, conducted by Rev. John Murray, of Houlton, after which the regular session of the Conference commenced. It was voted, on motion of Rev. Dr. Wheeler, that the Conference would cordially receive delegations from similar bodies in other Christian denominations, and would reciprocate the courtesy by sending delegates in return, if desired by them; and it was also voted, that a message of greeting and sympathy be sent to the Universalist Conference, then in session at Stockton. An essay was read by Rev. Dr. Palfrey, on "The true elements of a working Church;" after which, Mr. James P. Walker, Secretary of the Sunday-school society, made an address on "The religious education of the young." Remarks followed from various gentlemen, after which the following vote, offered by Rev. William H. Savary, of Ellsworth, was adopted:—

"*Voted*, That this Conference is convinced of the importance of bestowing more care and attention upon the religious education of our children in the Sunday school; and that, recognizing in the Sunday-school Society, as at present administered, an agency calculated to render essential service in this important department of Christian work, we urge upon our parishes the duty of extending to it their material support."

The afternoon meeting was occupied in listening to a sermon, by Rev. John T. G. Nichols, of Saco, on "Jesus the Son of Man;" after which the communion service was administered by Rev. Dr. Wheeler.

In the evening there was a social assembly, and collation at the City Hall, with which the exercises of the Conference closed.

The Corner-stone of the new free church, to be erected by the Benevolent Fraternity of Churches, in Boston, at the corner of Tremont and Camden Streets, was laid on Monday morning, July 1. The order of exercises was as follows: Address by Rev. Chandler Robbins, D.D., President of the Fraternity; reading from the Scriptures, and prayer, by Rev. William P. Tilden, pastor of the Free Church; laying of the stone, by Rev. Dr. Robbins; prayer, by Rev. Ezra S. Gannett, D.D.; doxology, sung by the congregation.

A Meeting of the Ministerial Union was held on Monday, July 15, at which an address was given by Rev. Charles Lowe, on the subject of the Cambridge Theological School; and, after a discussion, resolutions were passed expressing a sense of the importance of securing at least one additional resident professor for the School; and the following were appointed a committee to take measures in order to carry out the spirit of the resolutions: Rev. James Walker, D.D.; Rev. G. H. Hepworth; Rev. E. H. Sears; Rev. E. E. Hale; Rev. Charles Lowe.

The Fifty-first Annual Visitation of the Divinity School at Cambridge took place on Tuesday, July 16. After the singing of an original hymn, and prayer by Rev. Oliver Stearns, D.D., essays were read by the graduating class, as follows: "Free Inquiry and Passive Submission to Authority, as Securities of Faith," by Elisha Gifford, of Cambridge; "The Christ of History and the Christ of Consciousness," by Arthur M. Knapp, of Cambridgeport.

After a brief recess, the services commemorative of the semi-centennial anniversary began. The discourse was delivered by Rev. Ezra S. Gannett, D.D., of Boston.

THE ALUMNI OF THE CAMBRIDGE DIVINITY SCHOOL held their annual meeting on the afternoon of Tuesday, July 16, and re-elected the officers of last year, viz., Rev. George W. Briggs, D.D., of Cambridgeport, President; Rev. George W. Hosmer, D.D., of Yellow Springs, Ohio, Vice-President; Rev. Edward J. Young, of Newton, Secretary. A vote of thanks was passed to Rev. Dr. Gannett, for his discourse of the morning, with the request that he would give it to the officers of the Alumni, for publication.

Several names were proposed for members; and the amendment offered by Rev. Frederic H. Hedge, D.D., last year, striking out that part of the constitution which made it necessary to elect an annual preacher, was adopted. After other miscellaneous business, the reading the names of those who had died during the year, and a few remarks commemorative of their lives and characters, Professor Noyes made a full statement of the condition of affairs in the school, in order to correct certain false impressions which had been current: and was followed by Professor Stearns, on the same subject, who presented similar views. These addresses occupied most of the afternoon; and, after brief remarks by Rev. Stephen G. Bulfinch, D.D., the Alumni adjourned.

THE CORNER-STONE of the church to be erected by the society in East Boston, was laid on Wednesday, July 17. The order of exercises was as follows: Invocation by Rev. Warren H. Cudworth, pastor of the society; hymn, sung by the congregation; reading from the Psalms, by the pastor and Sunday-school children, followed by the Lord's Prayer, chanted by the children; reading from the Scriptures, by Rev. Samuel H. Winkley, of Boston; hymn, sung by the congregation; statement of the plan of the church and the action of the society, by the Moderator, Mr. H. H. Lincoln; and the acceptance of the contract for building the church, by Mr. T. L. Manson; address and laying of the stone, by the pastor; prayer, by Rev. Ezra S. Gannett, D.D.; remarks, by Rev. Charles F. Barnard; doxology; benediction, by the pastor.

THE PLYMOUTH AND BAY CONFERENCE held a regular quarterly meeting at Cohasset, Mass., on Tuesday, July 23.

The following questions were discussed: —

1. The special need of all our churches being a deep and fervent spiritual life, manifest in an earnest consecration and devotion to their common faith, — how can that life be awakened, strengthened, and perpetuated?

2. To what cause can we attribute the prevailing indifference to our religious organization and worship?

3. How can we increase an interest in our church organization with the communion service, and make it a more efficient instrument of Christian nurture and influence?

4. How can our parishes be best organized for work?

At the close of the discussion, a committee was appointed, consisting of Rev. John D. Wells, of Quincy, Mr. De Witt C. Bates, of Hingham, and Mr. Ezra Kingman, jun., of East Bridgewater, to consider the latter question, and report at the next meeting.

THE CHURCH OF THE FIRST PARISH, WALTHAM, MASS., having been entirely remodelled, was dedicated on Thursday, Aug. 8. The order of services was as follows: Invocation, by Rev. James C. Parsons, of Waltham (former pastor); responsive psalm, by the pastor, Rev. Samuel B. Flagg, and the congregation; reading from the Scriptures, by Rev. Edmund H. Sears, of Weston; prayer of dedication, by the pastor; sermon, by Rev. Thomas Hill, D.D., of Cambridge; concluding prayer, by Rev. Benton Smith (Universalist), of Waltham; benediction, by the pastor.

Rev. W. R. G. MELLEN, has been appointed Secretary and Agent of the New-York and Hudson-River Conference of Unitarian and other Christian Churches, and has already entered upon his duties. He will be ready to correspond with the friends of Liberal Christianity, and to preach at places where his services may be desired, within the limits of the Conference, which includes New-York City, Long Island, Jersey City, and Northern New Jersey, and cities and towns bordering on the

Hudson River. The Secretary will be found at the office of the "Liberal Christian," 76, Cedar Street, on Tuesdays and Fridays, from 2 to 4 o'clock, P.M., where all communications connected with his duties should be addressed.

Rev. W. C. FINNEY, formerly pastor of the Christian Society in Portsmouth, N.H., has accepted an invitation to take charge, for a year, of the First Unitarian Society in Marietta, Ohio.

Rev. JOHN F. W. WARE has resigned the charge of the First Independent Society, Baltimore, Md., and accepted an invitation to be the minister of a second society, which has just been formed there.

Rev. GEORGE W. SKINNER, of Stoneham, Mass., has accepted a call from the society just organized at Leavenworth, Kansas.

Rev. GEORGE F. PIPER, who has had charge, for some months past, of the society in Canton, Mass., has accepted a call to settle as permanent pastor.

Mr. ELISHA GIFFORD, a graduate of the Cambridge Divinity School the present year, has accepted a call from the society in West Dedham, Mass.

The society lately established in Saccarappa, Me., has secured the services of Rev. James T. Hewes, of Portland, for Sunday afternoons during the year.

Mr. A. FREEMAN BAILEY has accepted a call from a new Unitarian Society in Union Springs, N.Y.

Mr. F. M. RAY has been admitted to the Unitarian ministry, by the Maine Conference.

Rev. FISKE BARRETT has accepted a call from the society in Chelmsford, Mass.

Rev. JAMES H. WIGGIN has accepted a call from the society in Medfield, Mass.

ACKNOWLEDGMENTS.

1867.			
June 22.	From	Rev. R. R. Shippen's Society, Worcester, additional	$50.00
25.	„	Society in Jamaica Plain, additional	118.00
25.	„	Society in Westboro'	33.90
26.	„	Society in Dublin, N.H.	53.00
26.	„	Ladies' Benevolent Society, West Dedham	25.00
29.	„	Society in Fitchburg, including life-membership for T. R. Boutelle	321.30
July 6.	„	Society in Hudson	62.50
8.	„	Society in Northfield	125.00
8.	„	Society in Walpole, N.H.	57.00
8.	„	Mrs. E. M. S. Tallman	5.00
9.	„	Church of the Disciples, Boston	1,000.00
9.	„	Rev. E. B. Willson's Society, Salem	380.20
10.	„	Rev. Dr. Newell's Society, Cambridge	550.00
11.	„	Society in Westford, including life-Membership for Rev. Ephraim Abbot	38.57
12.	„	S. F. Whitney, W. H. Brooks, and Rev. T. H. Dorr, as annual memberships	3.00
15.	„	Rev. Dr. Bartol's Society, Boston	1,081.00
15.	„	Society in North Andover	103.50
15.	„	Society in Clinton	37.00
17.	„	Society in Deerfield	100.00
18.	„	Society in Brookfield, for Monthly Journals	12.00
19.	„	Society in Syracuse, N.Y.	266.00
19.	„	Rev. Dr. Newell's Society, Cambridge, additional	23.00
20.	„	Rev. G. W. Stacy, as annual membership	2.00
24.	„	Pardon Copeland, as an annual membership	1.00
25.	„	Society in Templeton	150.00
26.	„	Society in Bernardston	100.00
26.	„	Jos. Granger, as an annual membership	1.00
27.	„	A friend, for India Mission	5 00
29.	„	Society in Grafton	78.25
30.	„	Society in Sterling	160.00
31.	„	Frank Goodyear, M.D., as an annual membership	1.00
Aug. 1.	„	East Church, Salem (unfinished)	235.00
10.	„	Society in Kennebunk, Me., including $80 from Ed. E. Bourne, to make Mrs. Geo. W. Bourne a life-member; $60 from Ivory Lord, to make Mrs. Sarah K. Lord and Miss Olive Wallingford life-members; $30 from E. W. Morton, to make Mrs. Samuel Mendum a life-member, and $30 from Joseph Dane, to make Mrs. Nathan Dane, Jr., of Alfred, Me., a life-member	300.00
12.	„	Member of Society in Billerica, to make Rev. C. C. Hussey a life-member	30.00

THE

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EDITOR'S NOTES.

OUR DIVINITY SCHOOLS.

IT was noticed, last month, that a Committee had been appointed by the Ministerial Union to do what might be in their power to carry out the strong desire of the denomination in regard to the Cambridge Theological School. That desire was, that at least one additional resident professor should be appointed to it. The Committee have earnestly labored to this end; and, while their efforts have been as yet only partially successful, they are already prepared to report one result, which we believe will be heartily welcomed by all: Rev. James Freeman Clarke has been induced to become Professor of Natural Theology and Christian Doctrine, giving to the School two days of every week. This is double the amount of time stipulated for in the Professorship of Ecclesiastical History, and in the recent Professorship of Systematic Theology, of which this is otherwise, in some sense, a continuation; and, while the Committee fully recognize the fact, that there is need of at least one more professor, who shall give to the office his whole time, and that kind of influence which can only

be had by residing in Cambridge, they do heartily congratulate themselves and the denomination on Dr. Clarke's acceptance of this position, and his appointment by the Corporation of the University. The appointment now only waits the approval of the Board of Overseers; and, when confirmed by that body, Dr. Clarke will be ready to enter at once upon his office.

The Committee do not relinquish the hope, that there may also be established a full professorship. But they do not think it expedient, at present, to appeal to the denomination at large for its endowment; partly because they believe there are individuals of wealth, to whom such an opportunity of influence will so commend itself, that they will be inclined to afford the required means.

It will be seen, by the report of the doings of the Executive Committee, that the sum of $1,500 was appropriated, for beneficiary purposes, to the Meadville School. This was on the representation of its officers, that either they must receive $2,500 additional to what they had at command, or else, so far as they could see, the exercises of the School must be partially suspended.

The conditions on which this appropriation was made are believed by the Committee to be very important. First, only those shall receive it who are really obliged to accept pecuniary aid; and, second, that it shall be given only to those who are likely to become useful (Unitarian) Christian ministers. There are many, even of those whose purpose is right, and who are every way worthy, so far as character goes, who nevertheless have not the qualities essential to the work of the profession, under the present demands; and it is a wrong, both to the cause and to themselves, that they should be aided in entering upon it. There are many now in the ministry of whom it may be

said without disparagement, that it is a matter of profound regret that they were not deterred from taking a profession in which their lives have been a series of disappointments, and led instead to some other pursuits in which they might have been useful and prosperous and honored.

Still more emphatically, of course, ought it to be insisted on, that no one shall be aided in preparing for the ministry who does not enter upon his course with an earnest Christian faith and purpose, and whose character and life are not such as to fit him to be a moral and spiritual guide. Others may, of course, be admitted to the privileges of theological instruction; but only those who are believed to possess the requisite moral, intellectual, and spiritual qualifications should receive a share in the aid which is given by our churches for the purpose of recruiting the Christian ministry. The churches can better afford to see, even longer, the pulpits lying vacant and the opportunities unimproved, than to have the tone and prestige of the ministry lowered or impaired.

The Committee also offered, with the belief that it was deserving of serious consideration, the suggestion referred to in the Reports of the Executive Committee, in regard to shortening the annual period of exercises in the School. At present these exercises occupy forty weeks every year. It was suggested that they be condensed into (say) thirty-two weeks. The first consideration, in leading to this suggestion, was that of expense. There would be a saving of eight weeks of cost for board. — In reality, it would be a saving of ten weeks; because it would render unnecessary the two weeks of winter vacation, which, as most of the students live too far away to make it possible for them to go home, are just as expensive as the weeks of Term. — Then, in the remaining four months, those who were needy (as it appears twenty-five out of thirty-one are) would

have an opportunity for earning what would go far towards their year's support.

It was thought that such an arrangement might not be without other advantages besides this pecuniary one. For in the case of those who were qualified for it, the four months might be spent in missionary work, or in helping some settled minister, and thus serve an important end in the practical preparation for the profession; and, even if they were spent in the commonest manual occupation, they would give an experience of life, and a feeling of manly satisfaction and independence, which would make them worth more than the added weeks of study, in which circumstances would compel them to be living at others' expense.

The new school in Boston, projected by Rev. G. H. Hepworth, for the benefit of those wishing to enter the ministry, who are unable to pursue a course at Cambridge or Meadville, may be considered now as an established thing; and the Executive Board appropriated a sum, on similar conditions with that for Meadville, towards the expenses of it. The gentlemen who are associated in the management of this school will command the entire confidence of the denomination; and, while we presume all look upon it somewhat in the light of an experiment, it is certain that under no circumstances could the experiment be better tried.

So far as institutions of instruction are concerned, there is certainly now much reason to be hopeful in regard to our ministry. We believe, however, that we must look far back of these institutions for the true source of the supply for our pulpits and our missions. The best ministers get their best training, and their most important preparation,

before they come to the theological school, in that religious culture and that spirit of self-consecration which lead them to choose the profession.

It is on those earlier influences that our hope must chiefly rest. It is in the Christian home, — where the boy may learn to love and to believe; it is in the Sunday school, — where his religious nature may be developed, and where he may be led to aspire after the highest work God has for him to do; it is in the countless ways by which the hearts of young men can be reached, at that age when they are most easily influenced, and, alas! are too often left to the chance influences of the street or store or college or school, — it is in these things that must chiefly rest the future of our ministry and the prospects for our Church.

Much has been said on this subject recently, but not more than its importance deserves; and the considerable share taken in the support of the theological students by this Association, made it proper that it should be alluded to now.

DISTINCTIVE DOCTRINES OF UNITARIANISM.

BY REV. CHARLES A. HUMPHREYS.

"What think ye?" — MARK xiv. 64.

I WISH here, in addressing my fellow-believers, to set forth, as briefly as possible, the distinctive features of our faith, that we may have wherewith to answer those who approach us, saying, "What think ye?"

1. *What think ye of God in his personality?*

Our very name is an answer. Our theology is *Unitarian*, or monotheistic. We believe that there is one God,

and one alone. Is it not strange, that, in this day of Christian enlightenment, we should have to fight over again the battle of monotheism, —the battle begun by Abraham and the Patriarchs against the heathen, continued by Moses and the Jews against the barbarians, finished by Christ and his apostles against the rest of the world, but renewed again by Unitarians against Trinitarians?

History has no record of any age that has not had its monotheism, — God never leaving himself without a witness; and, in every age, the highest science, the highest literature, and the highest civilization, have been monotheistic. We therefore have the proud position which Abraham, Moses, David, Isaiah, Christ, and Paul each held in his own day, — the position of defenders of God's unity. With them we stand or fall. The Trinity is a human invention, since their day. It has no Scripture language, even, in which to express itself. While the Church prays, in words of its own invention, "O holy, blessed, and glorious Trinity, three persons and one God!" we pray, in the words of Christ, "Our Father who art in heaven." There is need of a new dispensation, with a voice more persuasive than that of Christ, saying again, "Thou shalt love the Lord thy God with all thy heart." For the Catholic Church has put Mary before God, and all but ourselves in the Protestant Church have put Christ before God. Oh let us proclaim our faith with more zeal! and when we are asked, What think ye of God? answer, Think? I do not think: I *know* that he is one. This is no half-belief. It is one of those truths that proves itself by its harmony with instinct, intuition, science, — in fact, with every other manifestation of God. The Unitarian view finds its noblest expression in the ascription of Paul, "Now unto the King eternal, immortal, and invisible, the only wise God, be honor and glory, for ever and ever. Amen."

2. *What think ye of God in his nature?*

We answer, that he is the perfection of all our highest conceptions of justice, goodness, mercy, and love. This, again, distinguishes us from all other sects.* For they regard him as alone the perfection of sovereignty, and make Christ the perfection of love, and ascribe all other perfections to the Holy Spirit; thus parcelling out the attributes of Divinity, as if they were too much to be emanations from one God alone. Here, again, we stand with Abraham, Moses, David, Isaiah, Jesus, and Paul, ascribing all perfections to God alone, and saying, with Christ, "There is none good but one; that is, God."

3. *What think ye of God in his manifestations?*

We answer, that he is immanent in all his works, the fountain of all life, the foundation of all law. All life is but a manifestation of his activity; all law is but the mode of his activity; all truth is but the harmony of his activity. When he shows himself outwardly and tangibly, we call it matter, body, substance; when he shows himself inwardly and invisibly, we call it mind, soul, spirit. He is as much in one as in the other. Both nature and man are but the thoughts of God.

This view, again, distinguishes us from all other sects; for they put God apart from his creation, governing it by laws established in some past time, and, when he saw that things were about to go to rack and ruin, "incarnating his eternal word in Jesus Christ," — "God of God, very God

* In speaking of the distinguishing doctrines held by Unitarians, I am aware that, in general, the same doctrines are held by Universalists; and they are not included in the phrase, "other sects."

of very God," — and now guiding all things by the Holy Spirit, "proceeding from the Father and the Son." We have no such complicate and mysterious theology to offer to the inquirer after God. We believe that God made no mistake when he created man, and that he has always been drawing him to himself: first and always by the still, small voice of conscience, then by wise lawgivers, then by inspired psalmists and prophets, then by his well-beloved Son, and now by his Holy Spirit, the Comforter, which shall abide with us for ever. The Old Testament is the historical record of this divine guidance of the Hebrew nation, and the New Testament is the record of this divine guidance of all nations. All history is but the record of these divine manifestations. This is the noblest feature of Unitarianism, — its recognition of God in all history, or of the divine element in every man. We do not believe that God reveals himself only to here and there some favored one; but that he gives of his spirit to all, raising one above another only as he receives more talents to be spent in God's service. It is this belief that makes us deniers of the doctrine of total depravity. We believe that in every soul, however low, is some spark of heavenly flame. We believe that only as we all are created in the image of God, can we ever hope to attain to any likeness to him in our character and life. The orthodox view is, that Adam alone was created in the image of God, and that he only retained it till he was tempted; and that, "in his fall, we sinnèd all," and lost that image, and now — created, as they say we are, totally depraved — can only recover it through the infinite atonement of Jesus Christ. But *we* believe that God hath provided better things for us than this ingenious device of men; that "he hath made of one blood all nations, and giveth to all life and breath and all things; and that in him we live and move and have our

being." We believe that we need no atonement, except at-one-ment in spirit, to bring us to God. We believe that we need no official intercessor with the Father; for the Father himself loveth us, and is more willing to give than we are to ask. This was the whole aim of Christ's mission, — to bring us near to God, and make us feel his spirit in our hearts. This is the hope of the world, — that it shall recognize this divine element in every man; for then every man will feel a new dignity in the possession of this heavenly treasure, and a new responsibility to keep it bright and pure, away from the corroding rust of folly and of sin. But the Church has been working counter to the spirit of Christ; and whereas he tried to make us feel that we were children of God, she has used her best efforts to make us feel that we were children of Satan, and outcasts from the kingdom of heaven. Unitarianism is a protest, in the name of Christ, against this degrading of humanity in order to elevate it. We believe that humility is a sure stepping-stone to exaltation, but that depravity is a downward step to degradation. We believe in exalting human nature, not in debasing it. We believe in cherishing the spark of divinity in our souls, not in smothering it under the ashes of a forced humiliation. So much in answer to the question, What think ye of God in his manifestations? We believe that he is the life of nature, and the source of the life of man; never far away from any one of us, and always giving of his spirit directly to those who open their hearts to receive it.

4. *What think ye of Christ?*

We think he is every thing which he claims to be. We think that he was commissioned by God to bring to man a new revelation of himself, and endowed by God with every

power that was necessary to fix this revelation in the hearts of men. We think that his nature was like our own; that he was tempted in all points like as we are; that he struggled through the wilderness of doubt as we must struggle; that he drank of the cup of bitterness as we must drink, and was baptized with the baptism of sorrow as we must be baptized; that he prayed for strength as we must pray, and overcame the world as we must overcome; that, at last, he gained the victory over death, and thanks be to God that He giveth us also the victory through our Lord Jesus Christ. This doctrine again, strange to say, separates us from most Christians; for all others have thrust upon Christ a divinity that he did not claim, and exalted him upon a throne that he steadfastly refused. Unitarianism denies to Christ this official divinity that the Church has invented, and ascribes to him that spiritual divinity which he continually asserted of himself. "The Son can do nothing of himself; but whatsoever things the Father doeth, these also doeth the Son likewise." We believe that Christ's life was the clearest reflection of the divine that has ever been lived on the earth. We know that we are all created in the image of God; but we believe, with the writer of the Epistle to the Hebrews, that Christ was "the brightness of God's glory, and the express image of his person." So we find in Christ not a God condescending to humanity, but humanity rising up to God; not a God for us to worship, but an example for us to follow. If Christ should come among us to-day, the Church would again offer him — as Satan did in the wilderness — the kingdoms of the world and the glory of them; but it would hear again, in tones of sterner rebuke, "Thou shalt worship the Lord thy God, and him only shalt thou serve." I thank God that we, as Unitarians, would have nothing to offer him but a throne in our inmost

hearts. There we will enshrine him; and while he prays, "I in them and thou in me, that they may be made perfect in one," we shall know that we have given him the only throne that he ever sought, and paid him the only honor that he ever claimed.

5. *What think ye of the Holy Spirit?*

We believe that it is the creative energy and activity of God; not a personality, but a personification. From the necessities of language, when we speak of God working in the world, we say he works by his Holy Spirit; when we speak of his helping man, we say that he gives his Holy Spirit; when we speak of man refusing his help, we say he quenches God's Holy Spirit: and so the Bible always speaks, not of personality, but of the personification of God's creative and revealing agency in the world. The Holy Spirit is God manifesting himself. We believe that his Holy Spirit never leaves the world, that it will abide with us for ever; that God is always ready to give his Holy Spirit to them that ask it; and that it is another name for the Spirit of Truth, which dwells in the hearts of all who try to guide their actions by the eternal principles of right. Herein we do not differ so much from other Churches. For although they assert in their creeds, that the Holy Spirit is a distinct person in the Godhead, they practically ignore its personality, and speak of it, as we do, as an influence proceeding from God. Still, we should not the less congratulate ourselves, that our belief is consistent with our practice; and that, when we address the throne of grace, we do not have to stop and think whether we will pray to God or Christ or the Holy Spirit. We bow the knee to God alone.

6. *What think ye of man in his nature?*

We believe that he was created in the image of God; that, so far as he has spiritual powers and aspirations, so far is he a partaker of the Divine nature. We believe that the soul of the child is as pure as the source from which it came in the bosom of the Father in heaven. We are not blind to the burden of hereditary evil that sometimes seems to crush this pure soul. That is the result of physical laws, which execute themselves with unerring precision. The soul must of necessity encounter them in its earthly life; and it is often met, at the outset of its pilgrimage, with such a force of hereditary predispositions to evil, that it never in this life outgrows them. But these do not constitute guilt, until the soul has of its own will yielded to them. Herein we differ widely from other sects. For they assert, that the soul is in its essence sinful, and burdened with the guilt of Adam, and can be saved only by an acceptance of the infinite atonement of Jesus Christ. The Confession of the New-England Congregational Churches, like that of the Westminster Divines, describes man as "dead in sin, and wholly defiled in all the faculties and parts of soul and body, and therefore bound over to the wrath of God." We set against this horrid invention of the Church theologians, the simple declaration of Christ, "Of such is the kingdom of heaven," and that most solemn warning, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

7. *What think ye of man in his destiny?*

We believe that he is endowed with powers capable of infinite development; that he is allowed free course to

work out his own salvation, yet is so hedged in by God's law, and encompassed by God's love, that he cannot always resist the pleadings of God's Spirit, but will sometime take and keep the path of eternal blessedness and peace. Life is a divine flame; and though at times it seems to be smothered by sin and extinguished in death, yet we believe it is never utterly quenched; but that, through God's mercy, it will shine on and on unto the perfect day.

Thus have I tried to give, as simply and concisely as possible, the distinguishing doctrines of religion as held by the majority of Unitarians. I have given no half-beliefs. I believe them with my whole soul, because they are in harmony with nature, with Scripture, with science, and with the highest instincts in man. If I should put them in the form of a creed, to be repeated by the devout believer, it would be like this: —

I believe in God as the Creator of the world, the Former of our bodies, and the Father of our spirits; and I desire, in sincerity and in truth, to worship him alone. I believe in Jesus as the well-beloved Son of God, sent to be the way, the truth, and the life; and I will try to walk in his way, to learn his truth, and to live his life. I believe in the Holy Ghost as the creative energy of God in the world, and the guiding, sustaining, and revealing influence of God in the soul; and I will strive always to keep my soul open to this influence. I believe in man, — in his birthright as a child of God, in his duty to obey God, and his destiny to become like God. I believe in prayer, — that it is the highest privilege and the deepest help to the soul. I believe in life, — that it is the test of opinion, the groundwork of faith, and the condition of salvation. I believe in the Cross, — that it lies in the path of my daily duty; and I would take it up trustingly, and bear it on joyfully. I be-

lieve in the Crown, — that it lies in the path of my heavenly destiny; and to snatch its peerless glories I will run and not be weary, I will strive and not faint.

This I would call a living creed. In such beliefs are gathered the faith and trust of all true disciples; in such doctrines are bound up the hope of the world. They are built on the foundation of eternal truth, and will outlast all the shocks of time. Let us therefore boldly proclaim these beliefs; and, while we live with our neighbors in the spirit of charity, let us never yield one jot in the assertion of these essential truths.

THE ELEMENTS OF A WORKING CHURCH.

An Essay read before the Maine Conference of Unitarian Churches, June 27,

BY REV. CAZNEAU PALFREY, D.D.

When John Wesley was about commencing his great religious movement, a friend said to him, "Sir, you wish to serve God, and go to heaven. Remember, you cannot serve him alone. You must either find companions, or make them. The Bible knows nothing of solitary religion." His biographer adds, "Wesley never forgot those words." His whole history, indeed, is an illustration of that remark. His religion was the farthest possible from a solitary religion. His whole life was spent in finding and making companions; in gathering together, in closest sympathy, those who agreed with him in faith and feeling; and in gathering-in continually increasing numbers from surrounding society, by the contagion of the earnestness and zeal of himself and his followers.

When our religion was first propagated in the world, it took a strong hold of the social element of human nature. It showed, from the beginning, a wonderful power in drawing men together out of the relations in which they had previously lived,

and organizing them in new communities. Wherever a few converts had been made to the gospel, they did not keep apart, and enjoy their new religion silently, and alone; but their common faith in Christ drew them irresistibly together. They loved one another with a peculiar love. They strengthened and encouraged one another in their common trials and perils. They spoke warmly to each other of their Christian experiences and hopes, and helped each other in their Christian life. In one word, they became a church; and as such they stood up, as they could not have done individually, a monument of Christianity in the midst of the heathen community, seen and known of all men. And they were not satisfied with enjoying their religion among themselves: they felt bound to publish it, to offer it to all men, to make as many as possible partakers of the same unspeakable blessings that they enjoyed.

The Church broke up, for a while, even the family, and distributed men in relations that superseded the ties of nature. The Master himself predicted that result. He said that he had come to set a man at variance with his father, and the daughter with her mother. It happened thus, not only through the persecuting spirit of the heathen, which often made the members of a man's household his foes; but there was cause of alienation on the other side also. Christian truth had gone down very deeply into the hearts of men, and had unsealed their fountains of sympathy, that had never been touched by the domestic relations, as they were understood and felt by heathen hearts. It was not that the Christian convert loved his natural brothers and sisters less, but that he loved his brothers and sisters in Christ more. He could not help it. He had enjoyments, hopes, duties, experiences, in common with them, that bound him to them in the closest ties of spiritual brotherhood.

The Christian Church also took the place of the State. It was a spiritual empire within the great secular empire. It enjoined, indeed, as a matter of conscience, obedience to the civil magistrate, in all cases in which obedience was not inconsistent with their Christian obligations, and, in all other cases, meek submission to the penalties of the laws; but it had its own tribunals, to which its members brought their differences for adjustment, and

its law included and transcended the just laws of the state. The Christian who faithfully obeyed it would never appear before the magistrate, except to confess Christ, and to receive the crown of martyrdom.

I have mentioned these things, to show how strong is the socializing and organizing power of Christian truth.

This spirit is the essential characteristic of the Christian Church, wherever it exists, modified only by varying times and circumstances. What, let us ask, should be the Church of to-day amongst us?

It is a very poor account of the Church to say, that it is a company of men and women associated for the purpose of statedly partaking together the Lord's supper. That is a small part of the function of a church. The ordinance is the pledge and symbol of discipleship; but the main thing is the life, the spirit, the works, that discipleship implies.

Or taking the word "church" in a more lax sense, in which it has been sometimes used, as equivalent to parish or religious society, the organization by which the church-edifice is built, and the ministry and public worship maintained, something more is implied, even in such an association, than merely meeting together within the same walls, and listening to the same voice, once a week. They who support religious institutions express thereby their sense of the importance, to themselves and to their children, of maintaining the influence of religion in the community. If it be important, then, the religious society should be made as effectual as possible for these ends; and its members should endeavor to avail themselves of it to the greatest possible extent. Let this be thoroughly done, and the parish rises into a church, — a school of Christ, — in which the learners gather about the Master to learn his truth and catch his spirit, and to work together in the dissemination of his truth and spirit in the community.

Let it not be supposed, that the Church is a subject in which only a few persons can be supposed to take an interest; that it concerns only those who have been accustomed to observe the Christian ordinances; and that, so long as one chooses to keep away from them, he is free from certain obligations by which he

would else be bound. The subject of the Church concerns all those who may be regarded as the materials out of which the Church might be built. It may be asked, Do you believe in the divine origin of Christianity? that Christ is a messenger to you from God? that his word is the truth of God? that his precepts embody absolute truth and right? that his life is the true life of the soul? If you do, consider how much is implied in that confession. How momentous are those truths! To what broad consequences do they lead! Can a man admit them, and yet live as if he admitted them not? Surely the acknowledgment of Christ as the "sent of God" must draw men around him to enjoy all the privileges and blessings, to accept all the obligations, and to do all the work, that belong to them as his disciples.

The function of a church that aims to fill to the utmost its sphere of Christian activity will be found to resolve itself into two branches, — first, the nourishment of its own spiritual life; then, the dissemination of Christian influences in the community. These two functions depend intimately upon each other. In order to impart life, we must have it. No church can communicate more spiritual vitality than it possesses. And it is no less true, that, in order to have spiritual life, we must impart it. It is an essential condition, on which alone a religious body can maintain a healthy and progressive spiritual life, that it dispenses it freely to others. It is as true of a church as of an individual, that it cannot enjoy a solitary religion. It must find or make companions. A society that is satisfied with providing, for itself alone, all the most tasteful appliances of worship, at a cost that makes the public service of God too expensive a luxury for all but the upper classes of society, does not deserve the name it has assumed of a Christian church.

Of the first-named function of a Christian body, —the nourishment of its own religious life, — somewhat has already been said. Briefly, it consists of generating within itself light and heat. Light, — knowledge of religious truth. It is necessary as a substantial foundation of religious character, action, and life. There is not enough of it. Men, otherwise well informed, are content with more vague and superficial views of religious

truth than of any other important and interesting subject that claims their attention. Not that every parish should be turned into a theological school; still less resolved into a debating society, in which curious and abstruse questions of divinity should be discussed, from a merely intellectual point of view; but that clear, definite, practical views should be gained of those vital and fundamental truths of religion which are most efficacious in the production of a good life; especially that the Scriptures should be reverently studied, with a view to personal edification, for the purpose of imbibing the spirit of which they are an inexhaustible source.

And, again, fervor of spirit must be cherished, by frequent, free, and cordial conference, and by social prayer. "They that feared the Lord," says the prophet, "spake often one to another." They were naturally impelled to do so. Their feelings craved utterance, and were deepened and confirmed by it. Christians should kindle each other's religious affections by words of mutual sympathy, and warm each other's hearts by speaking out freely the highest thought and the deepest feeling that have been given to each. Our denomination has heretofore failed to avail itself, to the fullest extent, of the aid and blessing of such a practice. Our taste, or our philosophy, or habit, or that mutual shyness which is our chronic malady, has stood in the way of our freely pouring out our hearts together before God; and therefore we do not attain that deep earnestness, that strong faith, that entire self-consecration, which are the answer to such prayer. I believe that the great present want of our denomination is the want of this. I believe that whenever it takes up its appointed work with renewed zeal, to be crowned with new success, the first step toward that blessed result will be the shedding-abroad in our hearts of the spirit of such prayer.

And what is the work that a Christian body has to do in the community in which it is placed? Briefly, to do what in it lies to build up the kingdom of Christ in that community. The great staple of Christian activity is to remove as much evil as possible out of the existing condition of society, to do as much good as possible to the bodies and the souls of men, to aim at

the creation of a heaven upon earth. This should be the end and aim of all individual and associated Christian effort. Christ, when on earth, went about doing good; dispensing, at the same time, the temporal and the spiritual blessings of divine power and love. He appealed to both classes of good work as proofs of his divine mission. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and — crowning work and blessing of all — the poor have the gospel preached to them. This work is now devolved upon the Church, — his body and representative in the world. The whole vast subject of poverty, ignorance, and vice is a matter for Christian consideration and Christian effort; and Christians cannot neglect it without being false to their Christian obligations. It is for them to consider in what manner the wants and sufferings of the poor in their neighborhood shall be immediately relieved, how they can be helped without injury to themselves, how they who are capable of it may be made to help themselves. And then there is the great question, underlying all these, and waiting for solution, — Is there a necessity for any poverty at all? Might it not be entirely removed? When Christ said, "Ye have the poor always with you," did he state any thing more than an existing fact, which has continued from his day to ours; or did he assert a universal truth, that poverty is a necessary incident in all human society? Might not capital be more universally used to furnish the poor with the best of all charity, — employment? Should not Christian love overrule the laws of political economy that at present govern the distribution of wealth, and produce a more equal apportionment of profits? Although, under any circumstances, inevitable causes would produce inequalities of wealth, would there be, in a truly Christian community, any such thing as grinding and consuming want? I can here only suggest these questions; and I do it for the sake of saying that they are religious questions. They touch vital points of Christian duty. They ought to be studied in the light of Christ's truth, and to receive a practical solution in the exercise of Christ's spirit.

"The poor have the gospel preached to them." It is a duty of a Christian church to see to that; of a local church to see to

it in its own neighborhood. What is the state of things which calls immediate attention to this duty? In an average town of New England, add together the numbers, I will not say of those who are present in the several churches on any one Sunday, but who are ever present in them, and have any connection with the parishes, and compare it with the population of the place. It is far within the limits of truth to say, that, in general, it will not reach half the number of inhabitants. In this Christian land, half, at least, of the population is unchurched, — has no recognized place in any house of worship, comes under no regular administration of religion. In some cases, it may be clearly the fault of the individuals themselves; in many, it is not. And, whether it be so or not, the Church owes a duty to this portion of the community. A church, in these circumstances, should regard itself as a missionary station. It should be a centre of light and influence. It should offer the benefits of public worship freely to all, either by having it understood, that, whenever its house is opened for worship, it is open to every one who wishes to find a place in it, — which, if the desired end can be thus answered, would be the best way; or by a special service for this class of hearers, either in the church, or in some other place, to which they might be expected to resort more freely. And the religious education of their children should be provided for by the establishment of mission schools.

The work of which a sketch has now been given, is the work of a Christian church; not of the ministry alone, but of the whole Christian body. The minister cannot do it all alone. He needs the sympathy, encouragement, counsel, prayers, and active co-operation of the laity. The original idea of a church is, not that it is a mere passive recipient of religious influences from its pastor, but that it is a working body, actively engaged in the dissemination of the gospel; a source of influence to the surrounding community. Especially is this the idea of a Congregational church. The theory of Congregationalism is, not first the minister and then the church, but first the church and then the minister. First, believers in Christ gather themselves together for the purpose of mutual help in the Christian life, and of doing together their Master's work in the world, and in

so doing they become a church: and then they choose a minister, and their election makes him a minister of the gospel, and valid ordination is conferred upon him by the laying-on of the hands of the lay brethren, without the aid of any other minister. They choose him, not for the purpose of laying upon him all the Christian work that is to be done in the community, and relieving themselves from all responsibility about it, but as their organ, agent, minister, servant, who is to be exclusively devoted to the work in which all are engaged, and whom they are to sustain and aid by all the various gifts bestowed upon them. This great work requires, for its complete accomplishment, a great variety of gifts, which are seldom or never found united in a single individual; and, if the whole work depends upon one man, some part of it will be imperfectly performed. But in the whole Christian body, it is to be presumed, every needed gift will be found, in a greater or less degree of development, and ought to be called forth, increased, and strengthened, by being set to its appropriate work.

Besides the duties which Christians have to perform, by exercising a Christian influence in their own immediate neighborhood, they owe a general duty to the truth and to the world. Whatever a man honestly believes to be the truth, is the truth to him, and claims from him all the allegiance and service that every true man owes to the truth. Without in any degree countenancing indifference to religious truth, we may say that it is not without a divine purpose that so great a variety of sects has arisen in the Christian Church. Those differences have arisen from differences of temperament, capacity, education, and circumstances; and the diverse forms of Christianity address themselves to similar diversities always existing among men. Hence the duty of every denomination to spread abroad a knowledge of its doctrines, that they may be taken up by those who need that form of truth, and are prepared to be better edified by it than by any other. The efforts of our own denomination are needed for this purpose; and the American Unitarian Association is an established organization for the promotion of this object, conducted by faithful, experienced, and earnest men, who are in correspondence with all parts of

the country, and who know to what points the means contributed for the dissemination of our faith can be most advantageously applied. Our churches, therefore, cannot do better than to heartily encourage and liberally sustain the operations of that body. There are many, all over our country, who cannot accept Christianity as it has been presented to them, but who, knowing no other form of it, and supposing that their only alternative is to accept that form or reject Christianity altogether, have taken the position of avowed unbelievers. There are many more, who, without expressly renouncing their faith in the gospel, have yet, from the same cause, become indifferent to it, and are experiencing none of its power. To both these classes, how great a blessing might be the simple, rational, scriptural views of Christianity presented by the living voices of our preachers, and the pages of our best writers! Among the innumerable varieties of spiritual condition, character, and development existing among men, there are multitudes who would be best edified by that form of Christian truth which we hold, who are unconsciously waiting for this very exhibition of it, whom these views alone can save from irreligion and unbelief, and would guide in a progressive religious life. How important, then, that our books should be widely and abundantly scattered through the land; and that missionaries of our faith should be sent forth, and churches established, in all the great centres of travel, traffic, and population!

THE LIFE TO COME.

BY A. P. PUTNAM.

"Having the promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

The life that is to come! What grander and more solemn theme can engage the human mind than this? What subject has for us so profound and thrilling an interest? Beyond the veil that is suspended just before us, and that limits the mortal view, stretches out the vast, spiritual,

eternal world. Thither the countless myriads who have lived and died on the earth have gone. Many who were dearer to us than our very life have crossed the boundary-line, and entered the mysterious domain. And we ourselves, gifted with immortality as they, are also moving constantly and irresistibly on to the same great destination, and shall soon be there. That unseen, stupendous realm, where are gathered so many of the heart's best treasures, whither have gone forth the multitudinous hopes and fears, the deepest dreads and longings, of all who have peopled the earth; and whence, of the innumerable millions who have passed into the solemn silence, not one has returned to tell us of what he has there seen and heard and felt, — that invisible and boundless realm, how, in our very souls, we do yearn to know its mysteries and behold its wonders! "What shall we be and where, when the brief, vanishing life that now is shall be ended?" is the deep, affecting inquiry which all of us not seldom address to ourselves, even amidst the crowding cares and vanities of our daily experience. There is no interrogatory that is so important, so momentous to us, in its meaning and solution, as this, — none which is so profitable and well to consider, and also, so far as we can or may, to answer.

Yet how little it is that we can really know with certainty about the future world! Successive generations, the purest and most gifted of the race, have sought to peer into the great unknown, and tell its secrets; but in vain. How crude, absurd, ridiculous, seem to us now many of the theories of the life to come which they have formed, and which, it may be, have held no very limited sway over the minds of men! Even the last desperate attempt of the popular mind to penetrate the awful veil, and make familiar to us the things that are hidden beyond it, has ended in failure. Modern Spiritualism has revealed

to us no new truth. It has given us nothing which we did not know before. Our refuge, after all, is mainly in the Scriptures: there lies the world's great comfort still. And yet, even there, while there is so much to animate and satisfy the soul, how many an earnest inquiry and searching gaze fail of their answering object! For some wise and good reason, God has purposely left us to know only in part, and to walk by faith. By the study of the word of God, by the exercise of the reason, and by the help of the hints and analogies of nature and of life, it is given us to behold enough to encourage us to continue steadfastly and joyfully that walk by faith, until at last we shall walk by sight, and know even as also we are known.

Still it may truly be said, that, as time has rolled on, no little progress has been made in just and rational conceptions of life and destiny. It seems to us, in such an age as this, strange and almost incredible, that such horrible views of this subject should ever have long and extensively prevailed in the world, as have really constituted an essential part of the religious faith of the ages, and exerted their baleful influence upon unnumbered multitudes of souls. Heaven has been believed to be a vast, separate, localized region, — an immense and glorious city, perhaps, — situated far up, as it were, at the zenith of the universe, and enriched with walls of jasper, gates of pearl, and streets of gold; and hell has been conceived of as a deep and awful lake of burning fire and brimstone, at the nadir of the universe or in the centre of the earth, where all who die in a state of impenitence and sin are tormented, with inconceivable agonies, for ever and ever. The Christian world have generally believed in the resurrection of the fleshly body at what they have called the last great day, when they have supposed that Christ would visibly come in his glory, attended by angels, and would summon

before his judgment-seat the awakened world of immortals, to sentence to heaven the righteous, and the wicked to hell. They have thought of the eternal state of both classes of men, as thus unalterably fixed at death, — the one to be, then and for ever, entirely and perfectly happy; the other to be, then and for ever, entirely and perfectly miserable. They have recognized no destined life of aspiration and progress for the former; no possible chance of repentance and recovery for the latter. The present alone, they have thought, is the season of probation and opportunity. Beyond the veil, God's moral government changes, and God is changed himself. His ear is everlastingly closed to the cry of his sorrowing, suffering children, as it comes borne up to him on the hot, ascending flame and breath of the pit; while it is open only to the resounding praises, the rapturous exultations, of the redeemed around his throne. Here, in the life that now is, God is love; there, in the life that is to come, he is a consuming fire.

All such views of the future world and the divine administration of affairs, as it stands related to it, seem to us gross, irrational, and false; alike abhorrent to the best reason and higher instincts of the soul, and derogatory to the character and revealed truth of God.

Heaven and hell are not distant, separate, localized regions, somewhere in the mighty universe of God, but are states or conditions of the soul.

Heaven, — it is the kingdom of righteousness, peace, and joy in the Holy Ghost. It is a kingdom that is not outward, but spiritual. "The kingdom of God is within you." When one, through faith in Christ's truth, through obedience to his divine precepts, and through a faithful imitation of his example and life, enters into a conscious state of purity, rectitude, and blessedness; when thus he comes to feel that he is in harmony with God as well as with himself

and that he has a sure inward rest which the world cannot give or take away, — he enters into heaven. Heaven, therefore, is here in the life that now is, as well as in that which is to come. The Christian on earth has already begun to taste its joys and satisfactions. As, in all the interminable future that lies before him, he makes progress in the divine way, he will come to know more and more largely the measure of its power and happiness. Yet it is true that here and now he is in heaven; and, as long as he lives the life of faith and holiness, he cannot lose the glorious boon that has been given him. Go where he may, whatever the sorrows and sufferings he may be called on to endure, — be it earthly loss or domestic bereavement, the prisoner's dungeon or the martyr's flame, — he is still in heaven; since God is approvingly with him, and Christ's benediction is upon him, and conscience whispers its words of peace and promise: as when Paul and Silas, incarcerated within gloomy walls in Philippi, prayed and sang praises at midnight to God.

Nor is hell the vast, yawning, visible gulf of despair and woe which the Christian world has so widely believed it to be. It is not an outward region of darkness, not a bottomless pit, not a place of torment into which embodied or disembodied souls are to be thrust, and punished for ever. Hell, like heaven, is a state or condition of the soul; and it is a state or condition that is experienced here, just as surely as it may be experienced hereafter. Hell is internal discord and unrest. It is sin in the soul, quenching its holy light, filling it with impurity and disease, weakening its celestial power, demoralizing its glorious functions, torturing it with the stings of remorse, and leaving it without God or without hope in the world. Think of the multitudes who throng the streets, or fill the haunts of vice and shame in our cities, and who are given over to a life of

vanity and crime; who are the victims of every inordinate lust and affection; who are brutalized by the unrestrained indulgence of every bad thought of the mind and passion of the heart; whose countenances are lurid and scarred with the baleful fires of cruelty, hate, jealousy, and revenge; whose homes are the perpetual scenes of violence, wrong, and depravity, where only are heard the voices of jest, anger, and profanity, and all knowledge and love and pursuits of heavenly things are utter strangers for ever,—and say if, in all this ignorance, filth, blasphemy, inhumanity, and woe, there is not a present and actual hell on earth, which is most fitly described in the vivid and terrible imagery by which the Bible portrays the doom of the wicked. Hell in the future is but the continuance of some such life in the soul as this; only that the longer sin is cherished as the chosen part of the moral nature, the offending sufferer entails upon himself an ever-increasing amount of wretchedness, and prosecutes, with fearfully augmenting speed and success, the work of his undoing. Sin, now and ever, is its own awful punishment; and there, in the soul that sinneth, and so long as it sinneth, are the undying worm and the unquenchable fire. Hell is absence from God. It is the hiding of His countenance. There is no heaven where His smile is not, but only orphanage and anguish. Sin where or when we may, we so far withdraw ourselves from His blessed companionship, and avert from us His benignant look, and betake ourselves into the outer darkness, where, it is not too much to say, there are weeping, wailing, and gnashing of teeth.

As heaven and hell are not localized spheres in the infinite universe of space, but are only certain spiritual conditions or states which we experience here and hereafter, there is no particular place in that boundless expanse to which we must needs go, and in which we must needs

be confined. Just where we die in the body, and "shuffle off this mortal coil," we awake to the new life of the spirit, and continue the ceaseless existence of our conscious being. We, each one, indeed, like Judas, go to our own place,—the place for which we are fitted, the place for which we have prepared ourselves in all our earthly history. But that place is a state or condition. We take with us into the eternal world what we carry with us out of this,—the same inward affections, tastes, propensities, sympathies, and will. Death has no power to change the character of our spiritual nature. It is the body alone that suffers change. The immortal soul lives on. It enters the life that is to come just as it leaves the life that now is. Whether its immediate portion will be hell or heaven there, depends upon whether its choice was hell or heaven here. There it is free, doubtless, to roam at its will. But it never can fly from itself; and, wherever it wanders, it will ever seek and will ever find, through a law as irresistible as that of gravitation, the companionships and associations that are most congenial to it. It may be that, even now, we are environed, beset, and influenced by unseen spirits, that are good or bad, according as we are ourselves holy or ungodly in heart or life; and, as we awake in the great invisible realms, we may possibly find, that we are in the very midst of beings and surroundings which have been naturally attracted to us by our virtues or vices, by our love of God or love of the world, the flesh, and the devil. So far as modern Spiritualism has emphasized this and kindred doctrines; so far as it has taught that we live, and move, and have our being, in a spiritual universe even more than in the material, and that we are shut in, and acted upon, and greatly affected, by a thousand intelligent agencies and subtle influences of the other world,—it is entitled, I think, to respectful consideration, not to say a most serious and

solemn heed. Not that these views are peculiar to Spiritualism, or new to the minds of men; but only that recently they have been more distinctly and forcibly brought before us, and urged upon our attention.

But some will say, "As the dead thus awake to the immortal life, in what body do they come?" We believe in no resurrection of these visible, material forms of flesh and blood; nor do we think that the passages in the Scripture which refer to this subject necessitate what seems to us such a gross, unspiritual interpretation. They speak, indeed, of the resurrection of the dead, the coming forth of the departed from their graves. But this language is natural to us all, whether we believe in the resurrection of the material body or not. It is poetic, striking, inevitable. It simply means the re-appearance, in the spiritual world or at the judgment, of those who have passed from the mortal life; not so much their earthly forms, but the vanished ones themselves, — their undying personalities, their imperishable souls.

In what body do they come? Not the body of flesh and blood. That dissolves, decays. It enters into new forms of vegetable and animal life, and in the process of time its particles become distributed, as it were, throughout the earth. It is consumed, like Wickliffe's bones, by fire; its ashes given to the stream which bears them on to the sea: and whence shall it come forth in the resurrection? It is divided and scattered, like many a soldier's, over successive battlefields, where it has been cleft by the sabre, or torn by shot and shell: and how shall it rise again to life, in all its symmetry and entireness? The arguments or answers by which these fatal objections to the doctrine in question are met, and which claim, that, as God is infinite in power, he can and will, by a wonderful miracle, at the last great day, bring together, from however widely

separated points, the rent or disintegrated parts of the bodies of men, and make them whole again; and that the earth and sea and air will be all alive with disjointed portions of human forms, flying in every direction to seek their once companion dust; or that some fragment or particle of the lifeless frame shall retain the vital principle until that august time, and that divine power shall rebuild it into an image, which, if it do not contain the identical constituent elements of its predecessor, shall yet be composed of exactly equivalent chemical ingredients, — these arguments, I say, are ludicrously wild and fanciful, and have no sufficient foundation in Scripture, as they have none in common sense.

Rather is it reasonable to suppose, that as there is a natural body, and also a spiritual body, so the latter, or its immortal germ, is even now tabernacling in the former; and that at death it is disengaged from its companion clay, and stands forth at once unharmed by fire or sword, by accident or disease, its texture and organization finer and more delicate than we can now conceive, itself perfect and beautiful for ever. And this is the resurrection. We shall not need to come back, ages hence, from a local heaven or hell, to enter again and re-inhabit the fleshly, material tenements in which we once sinned and suffered, in order to realize the consummation of our eternal destiny. We shall have risen already. "Flesh and blood cannot inherit the kingdom of God."

Nor in the "house from heaven," with which the soul is thus "clothed upon," does it lose for a moment its sure identity. Character gives to these earthly lineaments its own appropriate moral expression. More fully yet shall it shine through and reveal itself in the spiritual countenance. Something of form and feature which belongs to the material body may thus still lend itself to that

which is invisible and imperishable. "All the angels," says Swedenborg, "are forms of their own affections." And then all those peculiar affinities and influences that distinguish any one whom we know or love, — the glance of the eye, the smile of the face, the tone of the voice, the play of the mind and manner, the silent power that steals forth from him, and the certain atmosphere that surrounds him, — by all of which we are enabled so quickly to recognize him as our own, — shall not something of it yet remain, and remain for ever, to make him still the same?

"Lovelier in heaven's sweet climate, yet the same."

The doctrine of the recognition of friends in heaven is one which it seems almost strange that any should ever have been led to disbelieve. Why may not we suppose, that our guardian angels are the dear ones who have passed into the light before us; and that, when for us also the day shall break and the shadows flee away, theirs shall be the sweet, familiar faces that shall first dawn upon us from the dissolving gloom, and theirs the arms that shall extend to us the glad and blissful welcome? Let us never doubt, that, although they may not visibly come to us, yet we shall surely go to them.

And as death is the hour of resurrection, so is it the appropriate signal for the judgment. The scriptural language, which has been supposed to refer to a general assemblage of the race at some future awful day for final judgment, long ago had its fulfilment in the event of the destruction of Jerusalem, and in the momentous circumstances that immediately preceded or followed that important crisis in Jewish history. Or, if indeed it pointed to any thing that was more distant in its application, it looked for its ultimate accomplishment to those transcendent moments when the souls of men were to hasten from the earthly

state into the more immediate presence of God. It is then, if ever, that we pass the solemn review, and are sentenced, each one to his proper place. It needs not the endless array of the congregated universe of intelligences, nor yet the audible voice of the Son of man. It is the word which he hath already declared; it is the unrolled map of the terrestrial life; it is the clearer vision of God, whom we have loved or offended; it is the full blaze of those stupendous revelations that await us as we exchange the mortal for immortality: it is these, and such as these, that shall judge us. It is here that we shall unerringly read our righteous awards, and it is in this tremendous presence that we shall rise or sink, according as we have done good or evil.

(*To be continued.*)

LETTER FROM REV. MR. DALL.

MISSION HOUSE, CALCUTTA, June 8, 1867.

DEAR BROTHER LOWE, — The money you sent us for Madras (five hundred dollars, in gold) and for Salem (eighty dollars, in gold), and which was realized and cashed in Calcutta three weeks ago, is already on its way, by instalments, to both those stations; and you will note that I have also recently given Elisha, at Secunderabad, the sum of fifty rupees (about thirty dollars), unsanctioned by the Home Committee, and of course my own gift. You will see by the good old man's letter, which is enclosed with this, that he means to try, even on that small sum, to open a school in the chapel. Such a school he naturally regards as the needful nursery of his mission, without which, as the old plants die off, his mission will die too. I am compelled to tell him, that he must not expect any further remittance *this year*, unless the American Unitarian Association should see fit to vote him fifty dollars or so, from the legacy of James Hayward for our foreign missions. As he is sadly poor, I tell him he may

apply the money just sent him to his personal needs; but he is so bent on denying himself and his family for the chapel school, that I have suggested his opening a school, if he chooses, with a teacher salaried at five rupees (two dollars and fifty cents to three dollars) a month, and have allowed him to HOPE for something more, in case the attendance of boys and girls is satisfactory. The money you recently sent to us of the Calcutta mission, to help on our printing, is already indented on for the cost of a new edition of Mr. Singhee's Christian Hymns, for our own pupils, — hymns and songs especially adapted to them, and containing a few which they are fond of, but which have never been in type. The title of the collection, of which the first edition was exhausted some time ago, you may recall as the *Tooshar Bindoo*, or "Dew-drop Hymns." We of the Calcutta Unitarian Mission have also been cheered this morning by the receipt, from the Director of Public Instruction, of his official sanction for a Government *grant-in-aid* to our (so-called) "American Unitarian Association's Hindoo-Girls' School." This kind of school is almost a novelty in Bengal. Shall I add that the school Miss Carpenter opened to employ Gangooly, forsaken by him and by her, is now ours, — No. 5, "SCHOOL *for Rovers*," of the American Unitarian Association Mission.

It needs but little brains to see, in the Christian instruction of woman in this part of the world, the sure downfall of zenana slavery, and of that miserably prevalent *seclusion* which upholds idolatry, and dwarfs every faculty of mind and body; and, in spite of good Miss Carpenter's repeated assertion, that Hindoo girls are far purer than English girls, too often realizes the old saw of the poet Young, —

> "So rages appetite:
> If man can't *mount*, he will *descend*."

Those who visit zenanas most, know this best, and darkly whisper that the dream of purity far transcends the sad reality. All who are best acquainted with the facts rejoice with us in our Hindoo-girls' school. So do let our Boston and New-England helpers, and *all* our friends, be cheered by this fresh sign of our

true vitality and progress. We opened this girls' school in September last; and more than one English lady spends in it one day of each week. How many I know in Boston who would give their little finger to enjoy the privilege of meeting these precociously intelligent little women of the old and the oldest Saxon stock, the Aryans! This welcome letter missive from Government reads as follows: "A grant of rupees, thirty per mensem, is sanctioned from the 1st of June, 1867, for the American Unitarian Association Hindoo-girls' School, established at Mott's Lane, in Calcutta; on condition that rupees, fifty at least, are regularly contributed from local sources. The estimated monthly income and expenditure will be as follows: *Income:* Government grant, 30 rupees; subscriptions, 108 rupees: total, 138 rupees. *Expenditure:* Head teacher, 30 rupees; second teacher, 15 rupees; third teacher, 10 rupees; ayah (female attendant), 5 rupees; three peons, to guard the children on the way to and from school, with umbrellas, &c., 12 rupees; rent of rooms, 15 rupees; contingencies, 5 rupees; sweeper, 3 rupees; apparatus, furniture, and repairs, 10 rupees: total, 105 rupees."

I understand, that, if we keep up to our part of the monthly supplies, the Government grant will go on for *five years*, before revision, unless *we ask* to have it revised and enlarged. You will see by a brief printed eulogy on *the Rajah Radha Kaut*, which I enclose, that the ablest Sanscrit scholar in Bengal has recently been "absorbed into the Infinite," at the age of eighty-eight. I have had the honor of transmitting volumes of his works to the Cambridge, the New-Haven, and the Astor Libraries. A fine *photo*, to help adorn the walls at 26, Chauncy Street, is also on the way to you by ship, whose original, the first *native* judge of the Supreme Court of British India, Babu Shumboo Nauth Pundit, my friend and co-adjutor in native education, I grieve to say *died* three days ago. He is publicly declared by Sir Barnes Peacock, the chief justice, to have been, as his colleague, "a faithful, conscientious, and *independent* judge." Shall we not rejoice to labor for a country that, in this her first awakening, already produces such men?

Your brother, DALL.

LETTER FROM REV. J. L. DOUTHIT.

SHELBYVILLE, ILL., June 29, 1867.

MY DEAR MR. LOWE, — When I received your kind letter of May 15, discouraging any prolonged and extensive missionary work in this region, I *was* so situated (as you anticipated) that this was the only work open to me. Therefore, encouraged by your assurance, that "some moderate remuneration" would be given by the American Unitarian Association for a few weeks' service, I went to work; not, however, in the larger towns, as was hoped when writing to you in April last from Meadville, because I had no pecuniary means wherewith to defray the travelling expenses, &c., but my mission has been confined to the rural districts, where the going and coming has been attended with little cost.

During the last six sabbaths, I have preached eight times in three different places, distant from each other about three and eight miles, — have also given two sabbath-school addresses, and several familiar talks to a week-day school, which numbers about fifty small pupils. The neighborhood of this school contains about three hundred souls, more or less, who have no religious ministrations whatever, only as a stray missionary comes along; except such miserable privileges as are given them monthly by preachers who boast of their ignorance, denounce all missionary efforts, all manner of reform, and who regard sabbath schools, and all efforts for religious intelligence, among the young especially, as highly injurious to the community, and incompatible with Christianity. The doctrinal tenets of this sect are a fit illustration of Calvinism run to seed. The sternest Calvinists in doctrine, they are, from their toughness and hardness, most generally known — and they seem proud of the name — as "Ironside," or "Hardshell Baptists." They are also called "Forty-gallon Baptists" throughout the South-western country, because of their notorious capacity and inclination for imbibing that which is more exciting to the physical and outer, than edifying and strengthening to the spiritual and inner, man. The time is about ripe for opening a sabbath school in this neighborhood, although there will be some opposition, and much political

and religious prejudice to overcome. But, thank God, it is gradually melting away here and everywhere! A minister of the liberal faith will meet attentive and appreciative audiences, even here in Egypt, in more localities than a score of liberal-Christian ministers could supply.

Yours in the love of Christ, J. L. DOUTHIT.

REPORT OF REV. JAMES K. HOSMER.

Rev. CHARLES LOWE. DEERFIELD, Aug. 26, 1867.

DEAR SIR, — When the post of President of Antioch College was accepted by Dr. Hosmer, and that of professor in the same institution by the undersigned, it was with the understanding that our position was to be in part that of missionaries, and that we were to do all that we could do to help forward the cause of the Liberal faith in the West. And, in consideration of this, an appropriation was made by the American Unitarian Association.

Our work began in September, 1866, and has gone forward to the present time, as follows: From September, 1866, until June, 1867, services have been held each Sunday in the chapel of Antioch College, with the exception of two or three Sundays which occurred during recesses of the College. The audiences of these chapel-services have seldom fallen below two hundred, and have sometimes exceeded three hundred. They have consisted of students of the College, of families from the village of Yellow Springs and surrounding country, and strangers from abroad. We have often had present ministers from at least three denominations, — Christian, Methodist, and Presbyterian, — and men of influence in other professions. The audience has consisted, to a large extent, of young men and women, between the ages of sixteen and thirty, and therefore in the forming period, — young people, to a large degree, of bright minds, gathered from various sections of the country, and sure to exercise an influence in whatever communities they may choose for homes.

Besides the preaching in the chapel, we have been able in other ways to exert at the College an influence, less direct, but probably to the full as effective in producing results. Our asso-

ciation with our students has been constant and intimate, in the recitation-rooms and at social occasions. With very few exceptions, these students have never before been under Unitarian influences. At public gatherings, and in social intercourse, there are often opportunities for coming into contact with the people of that section of Ohio. We have every reason to believe, that, through such associations, much has been done to abate the prejudice that has been felt toward our faith, and prepare the way for its reception. In connection with our chapel-service, a Bible-class has been taught, the charge of which has been assumed by Professor Orton, a gentleman of admirable qualifications. The class has been largely attended, and has produced most excellent results.

With regard to outside work, there has been preaching at the following places, — generally by Dr. Hosmer: at Marietta, an isolated society that needed encouragement; at Evansville, Ind.; at Columbus, to a convention of Universalists, and at other times; at Cleveland, several times; at Marshall, Mich., to a large convention of Christian ministers and others; at Ann Arbor, in Michigan. At Yellow Springs, the Christian society finds it difficult to support its present able minister, Mr. M'Connell. Last year we supplied his pulpit several Sundays, giving him opportunity to preach elsewhere. In this way, we helped maintain Mr. M'Connell in his present position, — a thing which we feel to be important to the Liberal cause, — and sent a very effective preacher out into regions hardly accessible to us. In the same way, we have helped Mr. Miller, at Troy, Ohio, — an effective man, a graduate of the Cambridge Divinity School. We have supplied Mr. Mayo's pulpit at Cincinnati a few Sundays. It is an old and well-established society; but it seemed proper to give them this service for the following reasons: 1st, To create in that city as favorable an impression as possible with regard to Antioch College, for the sake of obtaining means and students. 2d, To make it possible for Mr. Mayo to go abroad without closing his church. That indefatigable and most influential man was broken down by hard work, and required the rest of the voyage. By taking his pulpit for a time, we helped him to the vacation he so much needed. The pulpit of Mr. Staples, of Milwaukee, was supplied for two Sundays in July,

from similar considerations. Finally, during the College vacation, I have supplied the pulpit of Mr. Moors, at Greenfield Mass., leaving him free to go to Rutland, Vt., and inaugurate a Liberal movement there. Where compensation has been received at any of the places mentioned above, it has been employed in defraying travelling expenses, necessarily quite heavy, and in promoting the cause of Liberal truth in the most effective ways we could select.

From this report it will be seen, that our missionary work has been done, for the most part, in Antioch College, though it has been by no means confined to that. Encouragement has been given to remote societies of our faith; new movements have been aided; societies, and important conventions of other denominations, more or less in sympathy with us, have been addressed, with the idea of establishing cordial relations; overworked and isolated ministers have been assisted; and, in other ways, — not easy always to define, but still important, — the cause of a pure Christianity has been forwarded.

It can hardly be expected that great results will be seen the first year. There is result enough, however, to afford good hope for the future. We go forward with excellent heart.

Very respectfully yours, JAMES K. HOSMER.

LOCAL CONFERENCES.

THE season for meetings of the Local Conferences has come. Some of these have already taken place; and, so far as we have witnessed them or heard them described, there has been as large a measure of interest as has ever been known. The topics discussed have been of practical importance, bearing on the best methods of increasing the religious life of our churches, and the best methods of so organizing this life as to make it bring forth fruit.

We hope that the meetings which are yet to be held will be largely attended. No one who attends can fail to receive from them some quickening influence; and our churches will surely feel the benefit of it.

We would especially call attention to a meeting of the Western Conference, which has been appointed at Chicago, to begin Wednesday, Oct. 16. Its officers have issued a cordial invitation to those interested; and this has probably been widely circulated. But there is a large class of liberal men and women scattered about in towns and cities of the West, where no organized society exists, who receive this Journal, and who may not otherwise be apprised of the proposed meeting. We wish every place where such liberal elements exist might be represented at that meeting. From our own correspondence, we believe that there could be revealed such an extent of opportunity as would kindle the zeal of our denomination, and give at once encouragement and stimulus to us all.

CONTRIBUTIONS FROM THE CHURCHES.

THE thirty-first day of October is the limit within which must be received all contributions to the funds of the American Unitarian Association, to be reckoned as belonging to the present year. A circular has been issued to the societies that have not yet contributed; and answers have been received from a very large number. Some of them are substantial responses in the way of money; some of them, expressions of a purpose to contribute before the day named; and with only two exceptions, even where reasons exist why no return can be promised, they have declared a full confidence in the work of the Association, and a hearty interest in it.

We believe that the better this work is understood, the more strong will be the interest in it and the determination to carry it on. The opportunities increase continually; and the officers of the Association have never felt more deeply moved than now to entreat the churches to

pour out their means for the great enterprises that demand our support. Do not wait, as some have proposed to do, so that next year you can give a more substantial sum. Let each society do now what it can. Let them, by a regularity of giving, establish in each other a mutual confidence, and the feeling that all are standing shoulder to shoulder in a common cause.

YEAR-BOOK.

It is proposed to issue, before January, a Year-book of the American Unitarian Association, on a plan similar to that of last year; and we ask our brethren to communicate to us such information as any one may possess, which would contribute to its completeness.

We rely upon such communications for the correction of any errors in the previous Year-book, and for indicating changes which have since occurred; and we beg immediate attention to this request, on the part of any who have suggestions to give.

NEW PUBLICATIONS.

Re-Statements of Christian Doctrine, in Twenty-five Sermons. By Henry W. Bellows. Boston: American Unitarian Association.

The eight years that have passed since the first edition of this volume appeared, have in no way impaired its freshness and interest. Indeed, some of the subjects treated have, during that interval, been so prominently discussed, that the book may almost be declared to be more timely than when it first appeared. It is not merely the copious diction and the felicity of expression that we admire in these sermons, though these qualities are so conspicuous; but, along with all this wonderful command of language, there is such vigor and clearness of statement, such strong argument and forcible illustration, as to make the book a most important help on the topics of most vital importance connected with religious thought.

Without claiming to be controversial, the volume is a distinct affirmation of the positive doctrines of Unitarianism; and, where it falls in his way, the author clearly illustrates the grounds of his dissent from the more popular theology. But these are at the same time truly *sermons*, and not doctrinal lectures. They are designed to edify as well as to instruct; and there is not one of them that does not leave a deep religious impression. — ED.

The Poetical Works of John Greenleaf Whittier. Complete edition. Boston: Ticknor & Fields.

It is a great service done by the publishers to the public, and we can hardly doubt it will be a successful enterprise for themselves, to give in so compact a form the entire poetry of Whittier. The type is small, but clear; and the smallness is less objectionable than in books to be read continuously through. — ED.

Many Teachers, but one Lesson. A book for Sunday-schools and families, by the writer of "Early Lessons about the Saviour." Boston: William V. Spencer.

The "many teachers" are various objects in nature, such as The Sun, the Eye, Birds, Grass, Clouds, &c., one or more Sunday lessons being occupied with each. Questions and answers are arranged, so as to give instruction and religious impression in connection with these topics.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 9, 1867. — Present: Messrs. Smith, Cudworth, Hepworth, Shippen, Ware, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to an application received, to Rev. John F. W. Ware's Society, Baltimore, Md., for a parish library.

They also recommended an appropriation of $500, for the purpose of advertising the Association's publications in various literary and agricultural papers, and religious papers of other denominations, and a similar appropriation for printing tracts; which recommendations were adopted.

The Committee on the New-England States announced the reception of reports of missionary work in New England, in the service of the Association, from Revs. John F. Moors, Grindall

Reynolds, Joseph F. Lovering, William H. Savary, Alfred P. Putnam, George H. Hepworth, Rufus P. Stebbins, D.D., Fielder Israel, John C. Learned, Josiah K. Waite, Amos D. Wheeler, D.D., and George H. Young.

This Committee presented an application from the officers of the North-Middlesex Conference, requesting the Association to pay for the services of Rev. J. K. Waite, as missionary of that Conference, for four months, at fifteen dollars each Sunday, on which he was employed, and recommended that it be granted; which recommendation was adopted.

The Committee on the Western States reported, that reports of missionary work had been received from Rev. William Bradley and Mr. W. C. Earle; also various applications for aid, all of which had been withheld, on account of the approaching meeting of the Western Conference, at which the Committee desired to confer fully with the brethren at the West, and make careful plans for the work of the ensuing year. They called the attention of the Board to this meeting of the Conference, and recommended that delegates be sent to represent the Association.

It was then voted to send such delegates, and the Secretary and Mr. Fay were chosen to serve in that capacity.

The Committee on the Middle and Southern States reported, that communications had been received from the society in Washington, with reference to further aid from the Association in the support of preaching. Arrangements between the Committee and the society had not yet been completed; but they recommended a present appropriation of $500, to be used by them for the procuring of preaching in Washington, according to such plan as might be hereafter decided upon.

This Committee further reported, that an application had been received from the society in Wilmington, Del., for a loan of $5,000, to aid them in building a church; and recommended that it be granted.

They also recommended an appropriation of $250, as half the salary of Miss Amy M. Bradley, as missionary in Wilmington, N.C.; the other half to be paid, as last year, by the Soldiers' Memorial Society.

All the recommendations of this Committee were adopted.

The Committee on Theological Education reported, that, at

the request of Rev. George H. Hepworth, they had considered, with much attention, the proposal made by him to establish in Boston a theological school, at which might be fitted for the ministry young men who, for certain reasons, — whether inability to pursue so long a course, or want of early education in studies needed as preparatory to admission into those schools, or other reasons, — would be unable to go to either Cambridge or Meadville. The plan contemplated expressly the fitting of men for the Unitarian Christian ministry, and a selection of persons would be made with reference to their adaptedness to the work of the profession.

The school was to be a private enterprise, and to be carried on by the voluntary service of some of our ministers. The entire management would be in the hands of five gentlemen, — Rev. George H. Hepworth, Rev. Edward E. Hale, Rev. Rufus Ellis, and Messrs. J. B. Moors and R. C. Greenleaf. These gentlemen had not yet fully matured their plan; but, in view of the reasonable prospect of its success, and of the need of some assured pecuniary support at the outset, the Committee recommended an appropriation of $500, to be placed in the hands of the managers, for present use in establishing the school, with the following conditions; viz., that hereafter, so soon as it should be in practical operation, this sum be divided according to the number of students receiving the advantages of the school, and be considered as being a grant to these students individually; and it should be made with them a condition of receiving the aid, that they either repay to the Association the money thus advanced, or else be at the service and direction of the Association, after leaving the school, for a length of time to be determined by the managers of the school and the Theological Education Committee of this Board.

This Committee also reported, that an application had been received from the officers of the Meadville Theological School, which represented that they needed, in addition to funds now in their hands, some $2,500 for beneficiary purposes the coming year. They assented to the proposition, that whatever might be given by the Association should be with a condition, that students receiving it should pledge themselves to be under the direction of the Association immediately on leaving the school,

and for such period as might be agreed upon between the Trustees and the Theological Education Committee.

The Committee recommended that the sum of $1,500 be appropriated towards the beneficiary funds of this school, on the condition just mentioned, and also on the condition that the sum should be divided among students whom the officers of that institution knew to be both needy, and likely to become useful Unitarian Christian ministers. They also recommended that the Secretary be requested to communicate to the trustees of the school the suggestion from this Board, that the annual period of its exercises be shortened, so as to cover only thirty-two weeks, thus materially lessening the expense to the students, and leaving four months of the year during which something might be earned towards defraying these expenses; while, in the case of individuals fitted for it, these months might be employed in some kind of service that would directly aid in their preparation for the ministry.

The recommendations of this Committee were adopted.

The Secretary read a letter, received by him from Mr. Reynolds, who was prevented from attending the meeting, urging the importance of a more vigorous effort to increase the funds of the Association for the present year (ending Oct. 31), and suggesting that the Secretary be released from his customary duties for a few weeks, in order to enable him to devote himself to this work.

After discussion, it was voted to refer the subject, with full powers, to a Committee consisting of Messrs. Lowe, Hepworth, and Ware.

The Board then adjourned to Monday, Oct. 14.

INTELLIGENCE.

The New Church, erected by the society in Ellsworth, Me., was dedicated on Wednesday, Aug. 28. The order of services was as follows: Introductory prayer and reading from the Scriptures by Rev. George H. Hosmer, of Deerfield, Mass.;

presentation of the church for dedication by Rev. Robert Cole, of the Building Committee; sermon by Rev. George W. Hosmer, D.D., of Yellow Springs, Ohio; prayer of dedication by Rev. George W. Briggs, D.D., of Salem, Mass; benediction.

In the evening, a discourse was delivered by Rev. George H. Hepworth, of Boston.

On Thursday morning, after a meeting for conference and prayer, "a free Christian convention," which had been invited to assemble at that time and place, was organized by the choice of Judge Appleton as president, F. M. Sabine as vice-president, and Rev. Cazneau Palfrey, D.D., as secretary. An essay was read by Rev. Amory Battles (Universalist), of Bangor, on the "Mission of the Broad Church in America," which was followed by a discussion.

In the afternoon, the following subject was discussed: "The rightful Authority of the Scriptures and the Church;" and, in the evening, Rev. George W. Briggs, D.D., preached a sermon on "The Unitarian Faith."

THE CORNER-STONE of the new church to be erected by Rev. Robert Collyer's society, Chicago, Ill., was laid on Friday, Aug. 30. The order of exercises was as follows: Introductory remarks by Mr. Artemas Carter, in behalf of the Building Committee; prayer by Rev. W. H. Ryder, D.D. (Universalist), of Chicago; reading of hymn by Rev. John C. Zachos, of Meadville, Penn.; reading from the Scriptures by Rev. T. E. St. John (Universalist), of Chicago; prayer by Rev. Dr. Tiffany (Methodist), of Chicago; placing of the stone in position; address by the pastor, Rev. Robert Collyer; remarks by C. S. Mixer, Esq., of the Church of the Messiah, Chicago, in behalf of the members of that church; benediction.

Rev. J. GILBERT FORMAN was installed as pastor of the First Congregational Society in West Bridgewater, Mass., and the church, which had been refitted, was re-dedicated, on Wednesday, Sept. 4. The order of services was as follows: Introductory prayer by Rev. H. P. Stevens (Universalist), of Scituate; reading from the Scripture by Rev. William H. Fish, of South Scituate; sermon by Rev. Rufus Ellis, of Boston;

installing and dedicatory prayer by Rev. Thomas J. Mumford, of Dorchester; charge by Rev. William P. Tilden, of Boston; right hand of fellowship by Rev. Joseph Osgood, of Cohasset; address to the people by Rev. T. J. Mumford (in place of Rev. Edward E. Hale, who was not able to be present); benediction by the pastor.

The Worcester-County Conference held a meeting at Uxbridge, Mass., on Tuesday and Wednesday, Sept. 10 and 11. The exercises commenced on Tuesday evening with a discourse by Rev. Alpheus S. Nickerson, of Sterling; and the discussion of Wednesday was introduced by an essay by Rev. Joseph Allen, D.D., of Northborough. The subject of education at the South was brought before the Conference, and donations of books solicited for the freedmen in Charleston. The spirit of the discussions was embodied in the following resolutions: —

1. *Resolved*, That we owe it to the community in which we live, to prove, by our Christian devotion and spirit, that life is more than meat, and that all Christians should exert a personal influence to induce others to attend our churches.

2. *Resolved*, That it is our duty to those in our borders, not connected with any religious society, to furnish them our best literature in our books and papers, and to circulate tracts defining our faith, that we may induce them to join us by a knowledge of our distinctive Christian opinions.

3. *Resolved*, That to promote the spiritual life desired, all our churches need to engage in more social meetings, which shall truly answer the need of every human soul for spiritual sympathy and aid.

Mr. Elisha Gifford, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the society in West Dedham, Mass., on Wednesday, Sept. 11. The order of services was as follows: Introductory prayer by Rev. Charles C. Salter, of Arlington; reading from the Scriptures by Rev. George Hill (Universalist), of South Dedham; sermon by Rev. Cyrus A. Bartol, D.D., of Boston; ordaining prayer by Rev. Oliver Stearns, D.D., of Cambridge; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. J. Vila Blake, of Haverhill; address to the people by Rev. Henry

Westcott, of Lexington; closing prayer by Rev. George F. Piper, of Canton; benediction by the pastor.

Mr. OSCAR CLUTE, of the Meadville Theological School, and late Professor of Mathematics at the Michigan State Agricultural College, has accepted a call from the society in Vineland, N.J.

Rev. WILLIAM S. HEYWOOD, of Scituate, has accepted a call from the society in Hudson, Mass.

Rev. LEONARD J. LIVERMORE has accepted an invitation to take charge of the society in Danvers, Mass., for one year.

Rev. JUNIUS L. HATCH has accepted a call from the society in Mansfield, Mass.

Rev. THOMAS L. ELIOT, of St. Louis, Mo., has accepted a call from the new Unitarian Society in Portland, Oregon.

THE SOCIETY IN KENOSHA, WIS., has commenced the erection of its new church, which, it is hoped, will be completed before January next.

Rev. JOSIAH K. WAITE has been appointed missionary of the North-Middlesex Conference, and has entered upon his duties. Churches and friends of Liberal Christianity, who may desire his services within the limits of the Conference, will address him at Groton Junction, Mass.

Rev. JAMES FREEMAN CLARKE, D.D., has been appointed Professor of Natural Theology and Christian Doctrine in the Cambridge Divinity School.

Rev. HERMAN SNOW closes his engagement with the society in Marshfield, Mass., with the present month, and starts for California early in October, to engage in an enterprise for circulating liberal religious literature upon the Pacific coast.

Rev. SETH SALTMARSH has gone on a missionary trip to the West, as agent of the American Unitarian Association. He will go to Tennessee, and proposes at present to make Knoxville his base of operations.

THE SOCIETY IN WILMINGTON, DEL., broke ground for its new church building on Monday, Sept. 16.

THE ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES will be held at Chicago, Ill., commencing on Wednesday evening, Oct. 16, and continuing through the three following days.

THE ANNUAL MEETING OF THE SUNDAY-SCHOOL SOCIETY will be held at Salem, Mass., on Wednesday and Thursday, Oct. 9 and 10

ACKNOWLEDGMENTS.

1867.			
Aug. 21.	From	Daniel Low, New York	$100.00
22.	„	Society in Barre	100.00
22.	„	„ in Calais, Me.	25.00
23.	„	„ in Framingham, including life memberships for Mrs. E. A. M. Wheeler and Mrs. H. N. Richardson	276.00
23.	„	Rev. G. W. Skinner, as an annual membership	1.00
24.	„	Society in Canton	146.46
26.	„	Arlington-street Society, Boston, additional (in all $3,000)	45.62
26.	„	Society in Northborough	48.75
26.	„	John M. Williams, New Bedford	10.00
31.	„	Graduates of Phillips Academy, Exeter, N.H., to aid in erecting the new church in that town	1,075.00
31.	„	Friends in Pottstown, Penn.	10.00
Sept. 2.	„	Dix Fletcher, Marietta, Ga.	2.00
4.	„	Executors of will of the late Mrs. Lydia L. Walker, of Leominster, as amount of bequest	940.00
4.	„	Society in Dover, Mass.	10.00
5.	„	S. R. Drury, as an annual membership	1.00
9.	„	Society in Pembroke	34.13
9.	„	„ in Jamaica Plain, additional	11.00
10.	„	„ in Quincy	135.00
10.	„	A friend	50.00
10.	„	Rev. J. V. Blake, as annual membership	1.00
11.	„	Rev. Augustus Woodbury's Society, Providence, R.I.	1,500.00
13.	„	Societies in Wilton and East Wilton, N.H.	47.25
13.	„	Society in Jamaica Plain, additional (in all $716.75)	25.00
14.	„	Society in Duxbury	45.00
17.	„	J. F. Conrey, as annual membership	1.00

THE

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EDITOR'S NOTES.

PUBLIC MEETING IN MUSIC HALL.

THE first of the proposed series of public meetings, in the interest of the American Unitarian Association, was held in the Music Hall the last Sunday of September. The plan of these meetings is to select for each evening some one department of the work of our Association, hoping thus to give a more clear view of its operations than is possible in our more general statements. In truth, the work of this Association covers a variety of different departments, which, in almost every other large religious denomination, is divided among several different organizations.

The topic for this first meeting was our work at the South. It is the branch on which we have done the least; and yet those who were present at the meeting must have seen, that even here our efforts had not been inconsiderable, while the opportunities are unbounded. We should give a report of the addresses made on the occasion, except that they have received a wide circulation already through our papers. Let us simply state the prominent points presented: —

1. It appeared, that, even in the direction where all seemed agreed that least could be expected, — viz., the attempt to support or plant religious societies of our faith, — considerable had been done. The reason why little can at present be expected in this direction, is obvious. Among the old white residents at the South, no denomination has had so little favor as ours, on account of our consistent and unanimous opposition to slavery, so that we have to meet this old prejudice on every hand; and, among the new element, there is not yet sufficient stability to organize permanent self-supporting churches of our faith. But this is only temporary; and, as evidence of this, there was presented a specimen of correspondence with various parts of the South, making it clear that the bread we cast on waters will return after many days in ample results. Meantime, what Mr. Eliot told in regard to the society at Washington; what Mr. Ware told in regard to that at Wilmington (in both which places the very existence now of their organizations is due to help received from this Association); and what was told of New Orleans and Nashville and Richmond, with all of which the Association has had to do, — formed an interesting record of something already accomplished even in this direction.

2. A line of effort more immediately open before us was set forth in full by Mr. Ware; viz., work in connection with the colored people at the South, and in co-operation with the existing colored churches. Mr. Ware related his experience with influential members of the African Methodist-Episcopal Church. We print elsewhere in this journal a letter to the same purport, from one of the officers in its missionary organization. We have had similar assurances of a willingness to co-operate with us from leading men in the (colored) Baptist denomination. The fact is, that not only are the colored people chiefly engaged now in the

attempt to lift up their race, so that they are eager to make the most of every help they can get in the great opportunity which has just now for the first time been accorded them; but they have little of sectarian prejudice, and are willing to recognize as Christian brethren all in whom they see manifest the spirit of Christ and zeal for his cause.

The work in co-operation with these Church organizations will be chiefly, at present, through the circulation of tracts and other religious reading. Already a most gratifying beginning has been made. The Association has issued several tracts for Freedmen, and has circulated them in every Southern State; and these have received everywhere most cordial welcome. Several other tracts have been prepared or promised; and we hope that before long this series will rank among this class of literature as highly as did our series of Army Tracts during the war.

3. A third direction of effort was that especially illustrated by Mr. Hale; viz., a broad acceptance of whatever opportunity presents itself, in this peculiar emergency, to advance the best interests of a Christian civilization. Mr Hale, in his address, very impressively set forth the extent of this opportunity, and the responsibility that rests upon us to avail ourselves of it.

It was shown that in this direction also, although our work has been as nothing compared with what it is possible to do, the Association has not been wanting during the last two years.

Rev. Mr. Edes, as our missionary in Georgia, conducted an adult school, preached in colored churches, spoke in their various meetings, and edited a newspaper, which was widely circulated through the State, and whose sole purpose was to scatter loyal words and to educate the sentiment of the people. Rev. Mr. Thurston, our agent in North Carolina, did a somewhat similar work, making his labors in connec-

tion with the educational movements of the city and State as prominent an aim as his distinctly religious work, Rev. Mr. Stebbins, in Charleston, dispensing relief with a generous heart and an unwearying hand, exemplifying most nobly the active spirit of Christian charity, made our Association prominent in that city among the philanthropic agencies which the temporary distress invited there. Rev. Mr. De Normandie, in his six-months' work in Richmond, and the other missionaries whom we have employed for shorter periods, have all made this effort outside of regular pulpit ministrations a prominent care. The interesting work of Miss Bradley, in Wilmington, N.C., was especially dwelt upon at the meeting, as an illustration of this kind of service. She went there under the joint direction of the American Unitarian Association and Soldiers'-Memorial Society, a stranger, and was received with prejudice; but she drew around her a large school of poor white children, an adult school, and a Sunday school of a hundred and twenty pupils. Mr. Hale related one incident, as showing the result of her labor, — that, when she came away, she received a petition for her return, actually signed by most of the children of the school; and she had also a similar petition from parents of the children, on which all but sixteen out of the eighty names were indicated *by their mark*, — "the white parents of the children whom she had taught to write being, in that proportion, unable to write their names."

Thus, even in the mere educational work at the South, we, as an Association, have had some part; and when Mr. Eliot, in his remarks, referred to the marvellous report of the Freedmen's Bureau, of the work done by societies in the North, — by which (as an illustration) it appears that, in South Carolina alone, twenty-five thousand persons, who five years ago did not know the alphabet, can now read,

with fair understanding, their newspaper or their Bible," — it was a satisfaction to know, that among these societies we had taken a share.

There are reasons why we as a denomination, and through our own organized agencies, should take up vigorously this kind of work. Other denominations are entering upon it very largely for sectarian purposes; and, by the careful introduction of their doctrines, are trying to make their primers and spelling-books serve the ends of a catechism, and their schools to become nurseries of their own peculiar church. There are noble Freedmen's societies that are wholly unsectarian, but they are coming to be more and more dependent for their support on the Unitarian and other Liberal churches; and just as, during the war, the Sanitary Commission was gradually being deserted by the so-called evangelical portions of our community, who preferred, through the Christian Commission, to serve with their charities the advancement of their sects, so now these unsectarian societies are coming to be more and more dependent for their support on Unitarian and other Liberal churches and individuals. If we could know how large an amount is given by our people to these societies, we should rejoice in the testimony to their interest and their generosity. We would not draw away any thing from these societies; but we would call attention to the amount of sectarian work that is being done by other organizations, which we ought somehow to supplement. To a certain degree, moreover, they are right in making secular and religious instruction go hand in hand; and we hope that the denomination will wake to the importance of this whole work, and strengthen the hands and fill the treasury of this Association, so as to enable them to pursue it with vigor proportioned to the opportunity.

THE NEW SOUTH SOCIETY.

The recent decision of the Supreme Court, in the case of the New South Church property, must have been welcomed with thankfulness by every ecclesiastical body in the land, and by every person interested in religious institutions; and must have inspired everywhere a new confidence in the law as a sacred guardian of all our most precious interests.

The case was exceedingly important, because there are probably many similar ones, that might any day arise under the precedent of it, if the decision had been different.

The valuable church property, made up by the contributions of many generations of worshippers, had, by the change of residence of the population formerly worshipping there, gradually come into the hands of a few. The congregation was small, and pews had been sold at very low prices. But the same change which had made the location unfavorable for church purposes made it very valuable for business; and a majority of the few proprietors felt themselves justified in disposing of the property, and apportioning the proceeds among themselves. The question before the court was whether this could be allowed.

The decision was a clear and distinct exposition of the sacred nature of such trusts; and, while the parties were permitted to sell the church and build elsewhere, or to use the proceeds in any way that should come within the obvious intent of the pious donors, they could not appropriate the money to any other use.

Every one who contemplates the establishment of an institution, or the aiding of a church, or any other similar benefaction, will feel a new confidence in the permanence of what he does.

In regard to the course to be taken by the proprietors of Church Green, we doubt not that it will be wisely taken, and be in accordance with the best interests of the cause. But we presume that it is generally agreed, that these interests are not best served by keeping up services in that locality; and the probable necessity of some change has revived in our own mind a plan, which two years ago we took occasion to suggest, whereby we think the purpose of the society and the welfare of the denomination might be equally promoted.

A SUGGESTION.

Our denomination needs in the city of Boston a large building, in some convenient locality, that shall answer certain important purposes that are not now adequately served.

Let us describe the kind of building we have in mind: —

1. It should contain, first of all, a spacious hall for our large public meetings. The experience of the last two years shows how great and how increasing is the demand for such a room. We have resorted to the Boston Theatre or to the Music Hall; and the frequency of our meetings, and the regularity of the attendance, certainly warrant the consideration of a place that should compare with either of these in attractiveness and accommodation, and that should be distinctively our own.

2. We need quite as much a smaller room for meetings of a different kind. Now we are indebted to the courtesy of some one of our churches whenever such a meeting is called; and the Arlington-street Society or the Hollis-street Society are very often asked for the use of their vestry. They never refuse; but, aside from the inconvenience which this must occasion to the societies, it would manifestly be an advantage to have some suitable place that

should be understood to be appropriated for such general denominational use.

3. Then we need a different room for social purposes. The well-remembered Berry-street Teas, on Anniversary week, so helpful to the mutual acquaintance of our brethren, and the social entertainment of the "Christian-Register" Association two years ago, will suggest how much advantage there might be from a room, with conveniences for providing refreshments, where gatherings like those mentioned could on certain occasions be entertained.

4. We would have in the same building a pleasant reading-room, open always, where members of the denomination could always find access, where strangers visiting the city could always repair; and smaller rooms, where committees could meet, and where people could see each other and help each other's interest in our denominational affairs.

5. We would have in the same building the offices of the American Unitarian Association, and of such other organizations as might properly centre there.

6. We would have an attractive book-store for the sale of Liberal publications.

In short, we would have it comprise all that might properly belong to a denominational headquarters or home. We would have it in a convenient and conspicuous situation, and every way worthy of our position.

Now, suppose that the proprietors of the New South should contribute towards such a building the proceeds of their present estate, perpetuating their name in the name of the new edifice. Suppose that the American Unitarian Association should add to it the sum for which our present building could be sold. There would be already a good beginning towards the amount that would be required.

Suppose, then, that one of the Societies that are now contemplating a larger church, should add its large subscriptions, and occupy this new hall and these lecture-rooms and society-rooms for its own meetings and parish purposes, obtaining thereby a vastly better accommodation than it could secure with its own means alone. And then, if any thing more were needed, suppose the men of wealth, who would be interested to see such an enterprise succeed, should be appealed to, might there not be provided something that would not only be a glory to the denomination, but be of vast service to the cause?

Now is the time to move; and we believe, that, if the trustees of the New South should favor it, the plan might be successfully carried through.

Of course, the suggestion is offered in no spirit of dictation towards the parties referred to, who may see reasons why it cannot be thought of by them. But we are sure enough of their interest in the cause to know that they will receive the suggestion kindly; and we are glad of the occasion given us by their position to propose an enterprise which we have only roughly sketched, but which we most earnestly press upon the attention of our denomination.

THE LIFE TO COME.

BY A. P. PUTNAM.

(*Concluded.*)

Nor do we accept the idea or doctrine, that the status in which the soul finds itself conditioned, as it enters upon its future life, is fixed and irrevocable for ever. As death has no power to effect a change in the essential character of one's spiritual nature, so it has none, we believe, to destroy his free moral agency. There is nothing in Scrip-

ture, or in reason, that teaches us that man will not still be the creature of motives, capable of voluntary choices, and subject to the influences of life's ever-unfolding revelations and phenomena. If one who is admitted to the society of the angels should *desire* to surrender his blessed inheritance and accept the portion of the unbelieving and impenitent, who shall say that he cannot and may not do it, however improbable it is that his choice will lie in that direction? Or if one who goes forth into the future, still an alien from God and the blessedness of the heavenly life, should repent of his evil courses, loathe the sin that has reigned over him, hunger and thirst after the immortal good, and aspire to something nobler and better, what shall hinder? Does God at death annul and annihilate for ever the power of the soul to will and to do, freely and fully, whatsoever it listeth? There is no sufficient authority for such a belief. Is it said that the soul, by its life of sin and of its consequences here, renders itself unable to rise above its helpless, undone condition there? The history of spiritual life on earth shows, that no soul can sink so deeply in moral evil as to lose entirely its power to rise by the Divine aid; and who will dare to limit the reach and the might of infinite grace?

> "I dare not fix, with mete and bound,
> The love and power of God."

And if it be urged, that no sufficient motives and inducements will be held out in the future to dissuade the sinner from his sad career, and attract him to goodness and God, it may, we think, be said in reply, that the soul will there have even a *more vivid* apprehension of the consequences of transgression than it could possibly have here; that many of the temptations which now beset it, and which are incident to a life in the flesh and in a world like this,

cannot attend it then; and that, in the great spiritual universe, such wondrous manifestations of God's glory will disclose themselves to view, and such mighty and unprecedented agencies and instrumentalities will be employed to complete the grand redemptive work of Christ, that the sufferer must feel the force of unwonted influences and considerations drawing him on and up to heaven. Yes, we believe that repentance is possible in the life that is to come, as well as in the life that now is. And to suppose that whenever, now or hereafter, the soul is truly penitent, and cries for mercy, and struggles for deliverance and blessedness, God is relentless and unmoved, is to make the Deity a passionless and cruel tyrant, and to set at nought the whole tenor of his Holy Word. It is to attribute to him a character which we should abhor in any earthly parent or friend. A God like this is not the one that Christ has revealed to us, — infinitely tender and pitiful, ever longing and yearning for the return of his children, and quick and glad, like the father of the prodigal son, to run forth and welcome his wandering offspring the moment he sees them come back to the paternal embrace and mansion.

And this turning to God, of which I speak, is, we believe, to be, sooner or later, the act and experience of every soul that he has made. Accordingly we reject the doctrine, that any portion of the human race, any child of the Infinite Father, will lie down in everlasting torments. The popular doctrine of future eternal punishment, however its more skilful and cultivated defenders may seek to relieve it of its fiercer aspects and make it more acceptable to refined and humane people, is one which seems to us utterly inconsistent with the thought of God's infinite love, wisdom, and power; at war with all the best sentiments, instincts, and ideas of the human mind; and at

variance with the general teachings and prevailing spirit of the New Testament.

The nature — the attributes of God are the sure pledge of the final extirpation of sin and suffering from the universe, and the commensurate reign, at last, of righteousness, peace, and joy.

There is no word that so fitly describes the very essence and character of the Divine Being, as *Love*. God *is* Love. That a Being, whose name and nature are love itself, would create a soul and endow it with immortality, knowing at the same time that it would choose for itself a continued life of sin, and, in consequence, be endlessly and unspeakably miserable in hell, is a proposition whose unreasonableness seems too apparent to merit serious refutation. Infinite Goodness would surely *desire* and *will* the ultimate and eternal happiness of every intelligent creature, and would never rest content so long as a single soul remained still a stranger to the life and bliss of heaven.

What the *Infinite Love* would thus *require*, *Infinite Wisdom* could devise methods and instrumentalities to *accomplish*. The goodness of God is no blind force, subject to the caprices of fortune and the contingencies o defeat. Its forecast is as measureless as its kindness, its ways as sure as is its wish. If it be the will or desire of the Divine Benevolence that all shall at length be holy and happy, the Divine Wisdom is abundantly able so to order or arrange the course and affairs of Providence, that this glorious result may be attained.

Then what God's *love* is good enough to *dictate*, and what his *wisdom* is adequate to *plan*, his infinite *power* is sufficiently mighty to *fulfil*. As no event can possibly occur to surprise the beneficent, pre-ordained arrangements of his wisdom, so is there no antagonistic element or agency in the universe that can defy his omnipotence to

rob it of its victory. His infinite *love*, we say, requires the salvation at last of *all*. His infinite *wisdom* cannot fail to discover the needed *way*. His infinite *power* is ample to execute all that his *goodness* prompts him *to do;* and his *wisdom* directs him how to *perform*.

If, moreover, the doctrine of everlasting punishment is made to involve the idea of the ceaseless continuance of sin in the souls and lives of the lost, God's infinite holiness, also, is pledged to the accomplishment of the sublime consummation to which we look. Moral evil is the one only thing in the universe which God abhors, and which is at war against his righteous government. It would seem that his throne could never be quite secure, as certainly his reign could never be quite complete, except as every trace of its existence shall finally be obliterated from his dominions. His own glory, as well as his very nature, demands that at last it shall cease to be; and any arbitrary, eternal infliction of suffering or vengeance, beyond the hour of its extirpation, would be an act not less cruel and horrible in its spirit, than unproductive of any beneficent result.

Or, if it still be urged that God's justice requires that the sinner shall continue for ever to be punished after he shall have repented of his wickedness and forsaken it altogether, we claim that the penalties of Heaven's violated law are remedial in their design and character, and that Divine Justice is never so completely satisfied as when one ceases to do evil and learns to do well. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Repentance return, restoration, — this is all that God asks of us; and, when it is secured, there is pardon, reconciliation, and peace. How long the memory of transgression may linger still in the mind, and how much the soul, by its life of sin

on earth, may be retarded in its great march of progress through eternity, we do not know. But this is not the endless retribution which the popular doctrine of everlasting torment contemplates. Certain effects or consequences of sin may possibly thus endure for ever, or they may not. But we cannot believe that they will, in any event, interfere with the glorious growth, joy, and rest, which, we are persuaded, are the never-ending destiny of all who live.

Against this doctrine of the endless damnation of souls in hell, all the finer sensibilities, the humaner feelings, and the better hopes and prayers of our hearts, rise up in united protest. What a commentary upon the dogma in question it is, that, as one of its advocates has recently said, its opposite theory of the final and universal salvation of the race is "the beautiful dream of noble natures"! And so it is. Whatever is divine within us, all that is pure and true and good, calls for an end, at last, to every form of sin and woe, and for the perpetual and illimitable reign of righteousness and joy. And that which is divine in our own souls is but a transcript of the excellence and love that constitute the nature of our God.

And all this is the general lesson of Scripture as well. However the more gloomy views of the ancient pagan world, or the fanciful speculations of rabbinical writers, may have affected the minds of the authors of the New Testament, and colored their allusions to this general subject, yet the prevailing spirit of the gospel, and its apostolic prophecies concerning the great future that is to be, afford us a sufficient foundation for our faith in the cheering, thrilling doctrine which we hold. Christ reveals to us a God who is an infinite Father, and whose love cannot for a moment be measured by the affection of any earthly parent. It is ever, with him, the essential spirit and purpose of the Divine Being to seek and to save that

which is lost. To the words *eternal* and *everlasting*, as he employs them with reference to the future retributions of the wicked, the most enlightened Biblical interpreters more and more agree in giving the sense or meaning of only an indefinitely prolonged continuance of time; as when, in other portions of the Bible, they are used to describe the protracted, but by no means never-ending, duration of the hills and mountains, or of the possession which the Israelites received, as they entered the land of Canaan. And not alone the properly understood language and drift of the writings of the Evangelists, but also the sublime promises and prospects by which the Epistles give character to the mighty future, — when an end is put to sin, and death is swallowed up in victory, and God shall be all in all, — necessitate the conviction that every being created in the Divine image shall at last be the heir of life and heaven. It were easy to wage a war of isolated and controverted texts. For every passage which you shall adduce in support of the doctrine of everlasting punishment, I will bring forward another that shall make it ineffectual to your purpose. We choose rather to find out the true spirit of Christ, and the general teaching of the New Testament; assured that here is given to us the surest revelation of the mind of God himself. That single parable of the prodigal son is, in itself alone, sufficient to warrant the position we have taken, and to vindicate the views we hold so dear.

Liberal Christianity is a Christianity that recognizes the ceaseless development of the human soul, and the everlasting progress of the race in truth, purity, love, power, and happiness. In the great life of sin and change, now or hereafter, the soul or the race may, for a time, be hindered or set back in its destined course; but it will only be to be carried forward again, at length, to the realization of some better hope. Mysterious as may seem the spiritual

marches and countermarches of humanity, the end and purpose of them all, we believe, is victory and glory. God is, in history and in providence, guiding and overruling all things to the universal good. There is nothing which he has created or permitted in his vast dominions that shall not attest his infinite and eternal love. The experience of sin, perhaps, will but give, by awful contrast, the needed meaning and beauty to the holiness of heaven. Out of the depths of earthly suffering the soul most truly rises to the heights of celestial rapture. Life derives a new significance and splendor from the great fact of death and decay. It is evil and pain and death together that will form the dark background of the ever-brightening picture of the immortal life, bringing out into more visible relief and glorious attractiveness the realizations which it portrays. A beautiful dream, if you will; but it is one that is not only in harmony with our best thought of God, the holiest longings of the soul, and the noblest interpretations of the Scriptures, but is the constantly growing faith of Christendom. The sects may profess to believe, and may try to think they believe, the doctrine of everlasting punishment; but they do not and cannot succeed. Ministers may firmly retain it in the creeds of the Churches; but most of them are afraid to preach it, and their audiences will not hear it. Parents who subscribe to it, reject it when their unconverted children die. It is a dogma out of which the life has departed for ever. There is not a single doctrine of the popular faith, beside, in regard to which there is such a wide-spread, latent unbelief as exists in respect to this. Whatever men may say or subscribe to, their general daily life and conduct show, that the idea of the endless agony of all who die in their sins is one that has no hold upon their minds or hearts; and the retention of it, under such circumstances, in their articles of faith, and the persistent

attempt which they make to persuade themselves that they accept it and credit it, when they inwardly know they do not and cannot, and when their constant spirit and manner attest so clearly their disbelief of it, seem to us like something that is essentially dishonest and pernicious. The world is coming to accept more cheering and ennobling views of providence and destiny. The best and brightest minds of the Church of to-day have discarded, or are discarding, the doctrine. The advanced thought of the philosophical and intellectual world disowns it. The truest tendencies of the age are away from it. Art no longer revels in the delineations of its awful horrors; and poetry finds no more its inspiration in its indescribable miseries, but breathes forth the pure hope and noble faith of humanity in some such strain as this of Tennyson, in whose "In Memoriam" are contained, says Robertson, "the most satisfactory things that have ever been said on the Future State:" —

"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain!

Behold! we know not any thing:
I can but trust that good shall fall
At last, — far off, — at last, to all,
And every winter change to spring."

The life of progress, of which I have spoken, is one that necessarily involves a life of action. Strange views have prevailed in the Christian world in regard to what constitutes the rest of heaven. Weary of the sicknesses and sufferings of the body, the temptations and conflicts of life, and the changes and uncertainties of the world around us, men have sighed for a sphere where all might be repose and permanence for ever; and have thought of heaven as a region into which they should enter, and be at once perfectly happy, undisturbed, and content, eternally hymning their songs and waving their palms. But this is not the rest of heaven. The rest of the soul, — what is it? It is, indeed, a sense of the divine favor; it is a consciousness of purity; it is a likeness to Christ, and oneness with God; it is harmony in its fullest, highest meaning. But it is something besides all this, and something upon which all this is conditioned, and with which it is for ever associated, — a wise and vigorous exercise of the powers and faculties of our God-given natures. Growth is a law of our being, and is dependent upon activity. Without work, struggle, and aspiration, we are not happy: we rust, and we retrograde. There is always a keen delight in putting forth our energies for some noble object or end; and it is thus that we inevitably develop into what is larger and better. The life of heaven, hereafter as now, is a life of constant, ceaseless exertion, while it must needs be free from the pain, fatigue, weariness, and discomforts which so often attend the exertion of the body here. It is because we always in our minds associate these with the idea of activity, that we so often indulge the hope that our future state will be one of profound tranquillity and inertia. But these constitute no part of the inheritance of the blessed life that is to be. Unencumbered and unembarrassed by the ills of the flesh and the hindrances of its present mate-

rial surroundings, the soul will there enjoy a freedom which it here has never known; and the very awakening and tension of its glorious, unfettered, and emancipated strength, will be to it a zest and joy more blissful far than the most favored condition of supine, ignoble security of which it can possibly conceive. It is thus, and thus alone, that the immortal spirit ascends for ever and ever, nearer and still nearer to God, more and more comes to be like God, and loses itself deeper and deeper in God's bosom of immeasurable and eternal love.

Heaven, too, is a house of many mansions; a world of innumerable scattered circles and communities of happy residents; of endlessly different stages or degrees of intellectual, moral, and spiritual progress; of infinitely varied interests of life and departments of service, — where every good taste and talent can find their legitimate sphere of exercise and enjoyment, and nothing will ever be lost. Not in vain, not without some wise and beneficent purpose and end, has God created his children with such wondrously diversified powers and capacities; endowing each of us with peculiar gifts, and fitting us every one, by a discipline all our own, for a certain work and mission, which no one else is qualified so well to fulfil. For some distinct and definite object, God has made and fashioned us all; and it is for this that his providence is ordered to educate and discipline us. In every period of our earthly life, we are reminded how the heavenly Father has sought to prepare us for present duties and responsibilities by previous gifts, instructions, and guidance. The wise improvement of all that he vouchsafes or sends us, is the best possible preparation for any sphere or service to which we may be called. It is so in the life that now is: it will be so in the life that is to come. Life is a perpetual school; and all the lessons and influences that enter into it or belong to it have

a vast and most momentous bearing upon life's great future. There, in the mighty world that lies before us, — so illimitable in extent, so varied in its interests, so complicated in its relations, so limitless in its opportunities, — there will be ample scope for every faculty and energy and attainment of which we may be the possessors. The wise shall continue yet to instruct, and the seeker still to explore. The benevolent shall find other objects of their disinterested care and love; and the strong and brave marshal and lead, as of yore, the ranks of the redeemed. The children of song will tune their voices in heaven to diviner music than they ever discoursed on earth, and the votaries of beauty will there discern more perfect visions of loveliness and grandeur than ever enchanted them here. The lips of eloquence shall be touched with a more celestial fire to speak of the wonders and glories of eternity; and the devotees of science shall enter into fresh and measureless realms of truth and knowledge, to discover and unveil their eternal laws and principles. And there, too, is the life of mutual helpfulness and disinterested service, each assisting the rest in every noble way, — the strong befriending the weak, the enlightened the ignorant, and the far-advanced and the well-experienced in the better world those who come fresh from the earthly shores; while fond affection and tender pity shall descend from the serener elevations of power and peace, to bear heavenly succor to the objects of their concern and love on the slopes or vales below: all combining, sympathizing, and working together to reach at length the distant summits above and beyond. Well does the venerable Dr. Beecher say, "Excepting exemption from sin, intense, vigorous, untiring action is the greatest pleasure of the mind. I could hardly wish to enter heaven, did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness,

must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp, as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God-like enthusiasm, ceased itinerating the universe of God? Are Peter and Cyprian and Edwards and Payson and Evarts idling away eternally in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity; and the minds of saints, unclogged by cumbersome clay, will for ever feast on the banquet of rich and glorious truth."

Without this prospect of constant and everlasting action, growth, and progress, of which I have spoken; without this hope on which I have dwelt, of the ultimate restoration and felicity of all who are created in the image of God, — life and providence would be a dark and awful enigma. There would be no sure relief to the soul; and work would lose its highest inspiration and joy. It is the blessed thought that every thing is moving resistlessly and unfailingly on to such an unspeakably glorious consummation, and that all shall yet be well, —

> "No wanderer lost,
> A family in heaven," —

it is this that solves every dreadful problem, buoys us up in all our doubts and fears and sorrows, and gives a thrill of delight and an unwonted element of power to be and to do all that God requires. It is this that casts a cheerful aspect over all the ways and mysteries of the life that now is and of that which is to come, and makes us strong and brave to go forward to meet whatever the years and ages and cycles of eternity may have in reserve for us. And it is this inspiring and uplifting doctrine which, it seems to

me, constitutes a vital part of the Liberal faith which we profess, and which ought to be more strongly emphasized and more prominently set forth to view by us than it has been in the past. We are, as a denomination, false to our trust, recreant to our principles, unmindful of our opportunity, and heedless of the call of Providence, if we fail to make known to men, as in all the sad, revolving centuries, it has never yet been understood, that God is an infinite Father, and that every soul he has made is sealed to glory honor, and immortality. Thanks to that other large and respectable body of Christians by whom, under much obloquy and persecution, these great truths have been so distinctly enunciated and courageously spread abroad. They have been faithful to the light that was given them, and have done a noble work for the Liberal Church of the future. We may well learn from their example.

Nor can I bring this lecture — this series of lectures — to a close, without an allusion to a work of vast importance, by which one of our most accomplished scholars has presented this general subject to the religious world in all its relations and bearings, and has made to the theological literature of the century a contribution which entitles him to the lasting gratitude and honor of the Church. Mr. Alger, while still a young man, devoted for twelve years what leisure hours he could command, in connection with his duties of a regular ministry, to the investigation of all that men had ever thought or written upon the mighty questions and interests of the future life. With a diligence, thoroughness, and heroism such as but few authors in our own time and country have illustrated, he examined thousands of volumes in English, French, German, Latin, and I know not what other languages, and seemed to ransack the libraries of the world, embodying, at last, the result of his studies in a compact and solid book, — "A History of the Doctrine of

the Future Life," — which affords an epitome of the opinions and speculations of all ages, countries, and sects, in regard to Death, the Resurrection, the Judgment, and the Rewards and Retributions of Eternity. No one can read this invaluable work without being amazed at the extent of learning and research which was necessary to its completion, and without being struck with the beauty and interest which the writer has thrown around the themes scholastics and theologians have so frequently made dry and repulsive to the general reader. It were well, indeed, if more of us, at a time when books of light and transient value engage so many of our moments and so much of our attention, would only grapple with productions of this weightier sort, pertaining to subjects which concern us all so vitally; and would so master their contents as not to be entire strangers to the scenes and solemnities that soon shall stand forth to our waking eyes.

Be it ours, while moving amidst these shifting, shadowy things of earth, not to be unmindful of the world to which we go. Its stupendous, enduring realities; its exalted and saintly companionships; its rapturous greetings and everlasting re-unions; its inestimable privileges and infinite possibilities; its matchless splendors and overwhelming glories; its joy, its love, its praise, and its rest; God himself overarching, encircling, and filling all; and Christ leading his followers yet to living fountains of water, — it is these, and such as these, that invite us on, and that, while we are in the world, should lift us above its power and evil, that, when the hour of departure comes, we may go forth, with a strong and immortal trust, to realize in glad fruition what now is only the object of faith.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so, beside the silent sea,
I wait the muffled oar:
No harm from Him can come to me,
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond his love and care.

O brother! if my faith is vain,
If hopes like these betray,
Pray for me, that my feet may gain
The sure and safer way.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee."

THE CHURCH.

"THE Church: what a word was there!" So cries Carlyle. To him, its strongest spell is in calling up the image of the little kirk among the hills, standing quiet, with its quiet dead around it. Few, and to be pitied, are they to whom the word brings no tender thought of some spot, hallowed in its purpose and dear in its associations. The name is prized by all, and is not willingly relinquished when any one body of Christians would confine it to themselves. In England, *the* Church has succeeded in so confining it, and all dissenters from her must worship in "chapels;" but here, in America, be we Catholic, Orthodox, or Unitarian, we all have our Church: and only Jewish synagogue and Quaker meeting-house stand apart.

But this is regarding the word only in its secondary meaning, as used for the *building* set apart by the Church for its purposes of worship and instruction. The true, living Church,—what is that? What was it at first? what is it now? what is it to be?

Humble gatherings in upper chambers, with doors locked against the violence of the Prince of this world; groups around a common meal, where, in the breaking of bread, the Master was always remembered; listeners clustered by night around a tent-maker, whose vision for the unseen things which are eternal was keener than theirs; slaves and exiles, shivering while they sang, in Roman catacombs, candles for sunlight and a tomb their altar, — such the earliest Christian Church.

Led by the scholarship and childlike piety of a Bunsen, we of this generation may watch the worship of that Church shaping itself, and may join with all our hearts in its service of mingled teaching, familiar forms, free prayer, and silent prayer. What has been gained by the loss of any of the parts which made so perfect a whole? Would we had also kept more of the temper in which teachers of that day could fearlessly leave what might be unsaid for each individual to supply, "Seeing ye all have the Spirit of God"!

The Church of this simple worship was a body of men and women, who accepted Christ's teaching of God and duty and immortality, and strove, and helped each other strive, to live according to his standard, by the grace which he had shown was in them all; men and women, — ay, and children, — whom no loss nor pain could turn from their narrow, chosen path, nor death itself: for to them death was not, and they walked unfalteringly in the way of life everlasting.

Who can tell what the Church *is* now? There is one formal rendering. Those who have been through a certain ceremony compose the Church, distinct from the world, distinct even from the congregation.

There is a spiritual rendering. When we pray for "the Church universal," do we limit our prayers to those who "have been confirmed," or "joined the Church"? We think rather of the great mass of the faithful, — all who, with love unfeigned, serve God and man. Humble, patient, devout hearts must needs be among the Lord's own, without human leave or hindrance. To this wide, spiritual interpretation we must be true, if we would be Christian in spirit as well as name; but the

other thought may be inclosed within it, and there, in its proper place, may have its use.

Some formal act of self-consecration has always had an attraction for the human soul, which religion cannot afford to ignore. Let us look to see what is its place in the Church.

The days when embracing Christianity involved losing all that was dear to man, except his soul, have passed. Religion now demands no outward sacrifice, little outward change. Within, true religion is as exacting as ever; and the soul that tries will find it no easier now than nineteen hundred years ago, to serve God *and* Mammon. The law of the Spirit and the law of the world aim at different ends, and frame different lives; and each new life must stand at the parting of the ways, and choose for itself. And, if it choose the higher law and upward way, it must be strung for sacrifice, and able to endure hardness. We cannot believe it to be coward dread of this which holds many back from the loftiest choice; for in those earlier times, when the cost was unspeakably greater, the noble army of martyrs stood ready, and manhood is not dead upon the earth in this our day.

The Church has held a false position. She has let herself be made the sanctuary of mighty crimes and errors, until truth and justice have been forced to violate her so-called holy places in pursuit. Even as latest and best built, her walls have still been forms, and her only door intellectual belief. Let her change her ground. Let the world know that she shelters the innocent, teaches the ignorant, opens her door to all who knock, lets the Spirit of God speak freely within her, and fears none of its utterances, old or new. Let it know that she calls all to herself in the name of Christ, as in the name of the highest ideal of *life*, and asks of us only to *live* worthy of the name by which we are called, and so enter in and possess. Then would not young, strong hearts yearn to belong to her? Would they not spring to take their stand by her side against fear, error, and degradation?

You who believe that here, and nowhere else, is the ground for the Church, labor to build it here. Go not out from it, because its past has been unworthy of its possibilities; but, by

your lives and words, strive to develop its powers, and help it claim its heritage.

Then will such forms as it sees fit to retain take widened, spiritualized meaning. Parents will offer the child in baptism, with no superstition as to the effect of the rite, but as sign of gratitude to Him who gave it, and pledge of their purpose to rear a child worthy of him. Then will dogma and mystery and formality pass from the communion service. With no demand upon the intellect to bar the way, with no narrower invitation than to "all who wish to live a Christian life," it can grow with the new, instead of dying with the old.

Because the religious life is a new life, a life of one lofty purpose, and there is an instinct in the human soul which makes it helpful to begin a new life with a decided step, therefore let it be possible for any that will to come forward openly, and take their place in the ranks of the glorious Church of God. Let such an act be made the oath of allegiance to the good and true, the offering of self in gratitude to the good God, and pledge of life in his service. A rite so understood would be, I think, not without charm to every manly soul, in any age of the world. Then, because many meek souls serve God best unobserved, making no outward sign, and the ways by which souls find him are as many as the souls, let not submission to a rite be *demanded* of any child of his, before it is admitted to every privilege the Church can offer it.

Because there is in many, perhaps most, minds a love of symbolism, so that the partaking of bread and wine gives a force and point to the service which it would not otherwise possess to them; and because to other minds this partaking is so consecrated by the associations of centuries, that it would be sorely missed, — therefore let those ancient symbols of what we have received from the All-Giver be offered still. But, because the form is nothing and the spirit all, in the sight of God, let each soul act according to its own sense of need; and let no human eye mark whether the elements be received or no, or whether one move toward the table, or stay behind in uninterrupted thought.

Because different communities and times have different de-

sires, let no superstition fix limits of time for the service. Purely human must such orderings be, for we have not even legend of Divine command on which to found them. Whether monthly periods of self-collection and renewed consecration, or an annual feast of commemoration, be most solemn and helpful, let each body of believers and their teacher determine for themselves.

In all other services of the Church, all must listen while one teaches; and the intellect or taste is constantly tasked. Let us, therefore, keep one hour wherein to sit down together as brethren, and, in silent pauses, pray our own prayers, and seek spiritual communion with each other, with friends invisible, with Christ, and the Father of souls.

For then and there may we draw nearer than elsewhere to that Holy One, the touch of whose garments still gives out virtue. And as some saintly one, whose name we bear, may be honored and loved and truly *remembered* by us, though dead before we were born, so may we grow into personal knowledge and love of Him who passed from the life of flesh centuries ago, but truly to know whom is still "life everlasting."

To unite ourselves with pious souls in all these centuries; to bind ourselves closer to each other, to Christ, to God; to commemorate Christ's supreme sacrifice, by offering ourselves a living sacrifice, — are not *these* purposes worthy of the holiest service of the holiest Church of which we can conceive?

Is not this Church worthy of the future?

H. W. HALL.

July, 1867.

CORRESPONDENCE OF REV. C. H. A. DALL.

To the Rev. C. H. A. DALL, M.A., Calcutta.

MY DEAR SIR, — Agreeably to your sage advice, in note dated 5th August, 1866, I have had recourse to prayer. I pray almost regularly every morning, at or about six o'clock, after bathing; besides, I now and then get opportunity to pray before breakfast, in the evening, and in the night before I go to bed. I feel I have derived ample good by it. I am not yet prepared

to do so far as to forsake my family, for whose sake I have been compelled to stick to company of superstitious and idolatrous relations and neighbors; but when I consider that there is no difference existing between myself and my family, — my wife, I am sure, has understood the falsity of idolatry, though she cannot express that, for fear she incurs the displeasure of those by whom she is closely surrounded, — I do not know how I can be justified in forsaking her.

OUR MISSION, CALCUTTA, Aug. 18, 1867.

DEAR BROTHER LOWE, — I inclose you this letter, from a devoted teacher of the Maharajah's school at Burdwan. You hardly need proof, I think, that we are doing in Calcutta a positively religious work. If there be religion in the Lord's prayer, there is vital religion and Christian salvation in our daily work here. Letters like this (inclosed) will show you that sparks fly far and wide from our anvil in Calcutta, and are kindling in the souls of men the spirit of self-search and confession and prayer; and that, too, in such as are teachers of others, and willing propagators of the truth in remote cities. This good man, Peara Lal Singh, came from Burdwan, seventy miles, and spent last Sunday with us here at the Mission-house. He is a covenant member of a Hindoo Unitarian or Theistic church, or Brahmo Somaj, at Burdwan, which has its *weekly* services in a building set apart for worship and preaching, as strictly as any Christian church. Its discussions turn often upon the life and teachings of Jesus; and about half the members are for his gospel, and half *against* making it the "man of their counsel."

I understand, Brother Lowe, that there has been a discussion, recently held among our English Unitarian brethren in London, conducted in a generous spirit, on this particular point, namely, whether our work here be properly religious, or merely secular: which means (does it not?) whether heart and soul are led to God and heaven by what we do; or whether our thoughts and labors for the Hindoos look no farther than this world, — *i.e.*, to money-making and self-support. I smile to think how little those understand us who take the latter ground. I regret

that no one has yet put within my reach a copy of the London "Inquirer," in which, I hear, that this public debate on our claims, as *religious* teachers in India, has been fully reported. A friend who has seen the report tells me that the question had friendly advocacy, both *pro* and *contra;* and that a fine opportunity, or call, is thus given to us to show our colors, and say whether we are doing a gospel work or no. Again and again you have received from us letters full of the same testimony as this inclosed letter, which assures you and us — all the more truly, because the more privately — that thoughtful men are learning from us to adopt habits of prayer to a personal God, a Father in heaven, a real Friend, such as they never knew before. Nor is it easy for us, who have always, from our childhood, conversed lovingly with God, to realize what a new-risen sun of light and joy beams in upon a man who never before dreamed of praying as Christians pray, but whose ideal of worship was a blank contemplation of the Infinite Abyss of being; or, in plain English, an unnatural struggle, without thought or hope of sympathy, after perfect *absence of mind.* Here is a teacher of youth in a daily school, and of adults in a weekly church-meeting, who says that perseverance in habits of prayer has brought him a wholly new experience. None, surely, will say that a distinctly religious work is not here going forward; though this, to be sure, is seventy miles north-west of Calcutta. I doubt if our English friends know, that, for seven years or more, the simple gospel-wisdom of Jesus and love of God has been set forth to the clear apprehension of an audience often exceeding 200 souls, in their own language, colloquially interpreted to them by the more Christian among their teachers, either daily for half an hour, or on alternate days. Nor can they be aware, that this has gradually prepared the way for the happy introduction, not merely of a few "*precepts* of Jesus," but of the whole Bible, as a class-book, with our senior pupils, who *memorize* well-explained portions of the life of Christ, week by week. Our boys, I am sure, would laugh at the ignorance of any one who should say that ours was a *secular* school. *Government* schools are secular; but ours is *religious*, our Committee say, "in the wisest and best way."

Ever your favored brother, DALL.

LETTER FROM CHARLES G. AMES.

SANTA CRUZ, CAL.

DEAR MR. LOWE — My year's engagement with the American Unitarian Association terminated with last September, before which time I had entered into a sort of compact with a congregation in Santa Cruz to spend a year here. In October, my family arrived; and our "own hired house" has sheltered us through one of those trying, rainy winters which California may expect once in five or six years. But with returning brightness, and in the greenness and bloom of the young year, we are fast forgetting the long storms and heavy shadows.

You were mistaken in saying I had accepted an invitation to settle with "a newly organized society in Santa Cruz." No organization exists as yet. I am preaching to a congregation of about one hundred and fifty; there is a deep, constant interest; the people have learned to say "we;" they have a little Sunday school, with a library of one hundred and fifty volumes; their social gatherings are one of the chief "institutions" of the town; the women have put their heads, hearts, and hands together for mutual improvement and general service; and only one word is needed to precipitate the people into an organization and the building of a meeting-house. That word I hardly dare speak. To commit them to such an enterprise and to such expenditure, and then leave them shepherdless, — would that be right? The question revives the pain of the Oregon disappointment. Nor dare I encourage the hope that I will remain here, or that I will settle anywhere as a pastor. But there are not wanting sensible men who say, "Let us organize, and trust to the future for a minister." And they add, "Even if we never have another meeting, all we have done so far is lasting good."

I report to the American Unitarian Association the following missionary service since Oct. 1: Five meetings at Watsonville, where, in favorable weather, an audience of one hundred and twenty-five to one hundred and fifty may be depended on; two meetings at Soquel, a villa*gette* four miles hence, where sixty people come to hear, and plead for more; and one meet-

ing at San Jose, whither also I go once a month as a lecturer. San Jose, with its five thousand inhabitants, has much more material for a Liberal Society than Santa Cruz; but never till recently did I feel sure of reaching it and touching its heart, Now it is a certainty, that any appointment — on week-day or Sunday — will bring together a hall full of people. Perhaps the lectures have done more than the preaching to make them accessible.

You will see that all this recent experience goes to confirm the impressions of last year concerning California as a field for Liberal Christianity. As regards open ears, hearts, and hands, there can be no more favorable and inviting conditions anywhere in the United States.

In material ways, as well as in sympathy, I can now trust wholly to the readiness of the people. From your treasury I desire no further appropriations; nor need any have been asked for this second year, save for the exigencies of getting started in this new world. My chief regret is, that your investments on this coast do not as yet give certain promise of one permanent society; though I would gladly be responsible for the early appearance of three, if you would engage to supply acceptable ministers. Santa Cruz, San Jose, and Sacramento might be in your "Year Book" for 1868 as well as not, unless you have some scruples about counting such conventicles of radical freethinkers as would constitute a large part of the material; for in no one of these towns could I muster a dozen "Unitarians" of the Boston sort; though I should hope to rally a great multitude who would meet you in cordial fellowship on the broad ground of common aspiration toward a life of faith, hope, and charity.

I would like to tell you how the noises made by the "wings" sound when heard across a continent; but — if ever — that part of my report must come hereafter. With grateful acknowledgment of your uniform kindness and courtesy through the period in which I have served the Association,

Your brother, CHARLES G. AMES.

LETTER FROM THE SECRETARY OF THE AFRICAN METHODIST-EPISCOPAL CHURCH.

MISSION ROOMS, A. M. E. CHURCH,
No. 49, HOLLIDAY STREET, BALTIMORE, MD., Sept. 14, 1867.

Rev. CHARLES LOWE, Secretary American Unitarian Association.

MY DEAR SIR, — Allow me to acknowledge the receipt of your kind favor of June 27th, and to state, that having been absent from my home most of the time since June 1st, in the West and South-west, has delayed an earlier reply to your note, and the acknowledgment of the package of tracts which you were so kind as to send us for distribution.

Allow me to assure you, dear friend, that our brethren feel most thankful to you and the venerable Association which you represent, for this kind consideration of the wants of the people for whom we labor, and for whose interest we have consecrated our best days and energies.

Allow us again to thank you, because the American Unitarian Association is the first American Association of religionists who has said such words as those of your letter, "We shall be glad to work with you, and avail ourselves of your noble instrumentality."

The Executive Committee of our Missionary Society instruct me to say, that they receive most gratefully your proffer, and shall be most happy to co-operate with you in any way to extend the good work.

We hope, Rev. friend, that this is but the beginning of a most glorious work. For the African Methodist Church is the largest instrumentality of colored persons, united into one body and acting from a common centre, on the American continent; and my own opinion is, if your immense wealth, learning, and piety can be united with our opportunity and facility for doing good, much more can be done than for either of us to labor alone.

An eminent Boston merchant, and a member of Dr. James Freeman Clarke's congregation, after listening to some remarks by Brother William E. Mathews, our active and energetic agent, to his Church, remarked to Dr. Clarke, "The Unitarians could do no better work than to assist your (our) people in spread-

ing Christianity, and good learning, and morals, in the South, among freedmen."

I may be regarded as too urgent in my statements: but I am fully satisfied that all men should aim at the use of the best and most available means for the accomplishment of the most good; and I am happy to know that you are willing to avail yourself of our instrumentality, in circulating such matter as you have.

Rev. friend, I find that both Church and State are converging rapidly to this point, viz., that colored men are the best instrumentality to be used for the elevation of the four millions of ex-bondmen in the South; and therefore all are turning their eyes to the best informed and most pious of our race, to aid in doing the great work of lifting up our brother.

The assurance you give in the following words, viz., "Our only object is to do what we can for the welfare of our brethermen; and we have introduced in our tracts no theological peculiarities, but only the plain doctrines of Christianity, as we understand them, in their application to life and duty," was hardly needed, since we are assured by the conduct of the noble men and women of your denomination, whom I have met in the South and in Baltimore, especially your illustrious friend, Dr. Ware, of this city, that the object has not been to make proselytes of colored persons to any theological dogma, but to make men good, correct, and educated; and admitting the superior advantages which you have had, which have produced superior refinement, my people have accepted any and all assistance which has been proffered to them; and I assure you again, that my people, through our missionaries, are receiving most gladly, and reading with the greatest zest, the tracts you sent.

I am, very truly, yours, JOHN M. BROWN, *Cor. Sec.*

REPORT OF REV. J. M. L. BABCOCK.

LANCASTER, N.H., Sept. 10, 1867.

DEAR SIR,—I send you a brief statement of missionary labors in this section. I have been two Sundays to Guildhall, a small village in Vermont, six miles from here. The attendance

was good, and the attention indicated interest; but, as there are now two societies in operation there, the prospect of getting a foothold for our faith does not seem to be good, although there are evidently some germs of a liberal element, which these labors will serve to quicken.

I have preached three Sundays at Littleton, where we have been very hopeful that a Unitarian society might ultimately be formed. The attendance was small, though at the last meeting it was upward of a hundred. But the prospect is not so encouraging as we expected to find it. There are six or seven families interested, and there are, doubtless, people enough besides, of liberal tendencies, to make up a meeting of respectable numbers, if a meeting of our faith were established. But the difficulties are these: there is not now a good place in which to hold a meeting (a building is now in process of erection which will contain a very good hall); and those who are most interested feel discouraged about attempting to establish a meeting, until arrangements could be made in advance for holding a service oftener than once a month. They thought it best to suspend our meetings for the present. My own impression is, that if a man could be put there to labor all the time, with about half his salary assured outside, that the other half could be secured there, and a society be organized. It is a growing place, and should not be neglected.

I have been to Jefferson, seven miles from here, three Sundays; and the attendance and interest has been more promising than at either of the other places. But a self-sustaining society could never, probably, be formed there, until the population shall be increased. A small society might possibly be organized, which, it is supposed, would be an indirect benefit to Lancaster, which has stood thus far without the sympathy and encouragement that would be experienced from surrounding societies.

The results of the labors of these eight Sundays are not as good as I earnestly desired they might be; but I have endeavored to perform them with hope and fervor, and I am sure that the seed thus sown has not been wasted. People know almost nothing of Unitarianism in this vicinity; and while it is worth

something to carry its voice farther than it has sounded before, it is not, perhaps, to be expected that the fruit should appear so soon.

Our interests here at Lancaster continue to be prosperous. We now count about forty families as regular attendants at our meeting; and, since summer opened, our house has been well filled. The prejudice against our faith seems to be wearing away; we have every Sunday more or less transient attendance, portions of which we hope will become permanent; and, if nothing unforeseen occurs, there is every reason to expect that this society will, before many years, be established on a self-sustaining basis.

Yours sincerely, J. M. L. Babcock.

REPORT OF REV. J. ELLIS.

Winterset, Sept. 15, 1867.

Brother Lowe, — As my second year of missionary labor, under the patronage of the American Unitarian Association, has now closed, I suppose I shall be expected to send in my report. And in said report I will say, in the first place, that I have devoted my *whole* time to the *work* during the year, and have turned aside for nothing, although offers of speculation have been made to me, by different ones, with apparent prospect of gain.

And, secondly, I will say, that my congregations have generally been large and attentive in nearly every place I have been in during the year.

I will remark, thirdly, that in my ministrations I have tried to make my hearers both *think* and *feel*, and have, at least to a certain extent, accomplished that object.

Fourthly, in my labors I have operated mostly among feeble churches belonging to the Christians, for the reason that my salary of four hundred dollars would not support me without some aid from those where I labor.

During the year, I have spoken at Enon, Covington, Indianapolis, Knightstown, Liz City, Thorntown, Linden, Henry City, Quincy, Danville, Macon, Chillicothe, St. Joseph, Whites-

ville, Clarinda, Redfield, Des Moines, Iowa City, Peru, Peoria, and Winterset, confining my labors mostly to Winterset. I have also spoken in schoolhouses, barns, orchards, groves, and in the open air, in the streets of towns and cities. I have attended 4 basket meetings, 5 conferences, and 2 religious conventions. I have delivered 147 sermons, 12 lectures on temperance, 8 on education, 14 on the state of the country, and 5 on social reform. Have made 108 family visits, called on 47 sick persons, married 2 couples, attended 5 funerals, and spoken 23 times to Sabbath schools.

This has been a pleasant year's service in the missionary field, although quite fatiguing to both body and mind. I feel thankful to our common Father for his care over me during the year. I also feel thankful to the American Unitarian Association for their liberality in my support, and I know that God will reward them.

Yours as ever, J. Ellis.

LETTER FROM A MINISTER OF THE CHRISTIAN DENOMINATION IN THE WEST.

Dear Brother, — I write to express my sincere gratitude to you for sending the Journal to me. It is a means of comfort and instruction to us.

I have just read Brother Clarke's articles on the inspiration of the New Testament, with a deep interest. They are excellent, and meet a want I have long felt. They ought to be put in a *tract form*, and distributed among the people everywhere. They would do great good at this time. Will not the Association take this matter up, and give it to us in a tract? I would like five hundred for distribution in our Conference. There is no feature of our religion on which the people need help so much as on that of the inspiration of the Scriptures.

Human nature is fast *outgrowing* the plenary inspiration view: reason and facts are against it; and, if unaided, persons are very likely to drift into the broad and bottomless ocean of scepticism.

REPORT OF MR. N. C. EARL, STUDENT AT MEADVILLE.

MEADVILLE, PENN., Aug. 28, 1867.

BROTHER LOWE, — On the 10th of last month, I set out on a tour, to spend the remainder of our summer vacation in preaching, and selling books. I visited Spring, in Pennsylvania; Ashtabula, Austinburg, Painesville, and Cleveland, in Ohio; and Detroit, East Saginaw, Richfield, and Brandon, in Michigan. I was absent seven weeks, preached every Sunday except one, and delivered one discourse on a week-day evening. I sold a hundred and twenty-seven good books, and distributed a large quantity of tracts. I received for my preaching nine dollars and fifty-one cents, and made altogether, clear of expenses, *about thirteen dollars.*

I intend to spend the remainder of this week canvassing here, and, if successful, shall send you another order for books, the last of this week or the first of next.

Respectfully, N. C. EARL.

PRESIDENT JOHN ADAMS ON UNITARIANISM.

[The following letter has never before been published. A copy of it has kindly been furnished us for publication in the Journal: —]

QUINCY, May 15, 1815.

DEAR DOCTOR, — I thank you for your favor of the 10th, and the pamphlet inclosed, "American Unitarianism." I have turned over its leaves, and found nothing that was not familiarly known to me. In the preface, Unitarianism is represented as only thirty years old.

In New England I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. Lemuel Bryant; Dr. Jonathan Mayhew, of the West Church, in Boston; the Rev. Mr. Shute, of Hingham; the Rev. John Brown, of Cohasset; and perhaps equal to all, if not above all, the Rev. Mr. Gay, of Hingham, — were Unitarians.

Among the laity, how many could I name, — lawyers, physi-

cians, tradesmen, farmers! I could fill a sheet, but at present will name only one, Richard Cranch, a man who had studied divinity, and Jewish and Christian antiquities, more than any clergyman now existing in New England. More than fifty years ago, I read Dr. Samuel Clarke, Emlyn, and Dr. Waterland: do you expect, my dear Doctor, to teach me any thing new in favor of Athanasianism. There is, my dear Doctor, at present existing in the world, a Church Philosophic, as subtle and learned, as hypocritical, as the Holy Roman Catholic, Apostolic, and Œcumenical Church.

This Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftesbury, Bolingbroke, &c., &c. You may depend upon it, your exertions will promote the Church Philosophic more than the Church Athanasian or Presbyterian. This and the coming age will not be ruled by Inquisitions or Jesuits: the restoration of Napoleon has been caused by the resuscitation of inquisitors and Jesuits.

I am, and wish to be, your friend,

Rev. Dr. Morse. (Signed), John Adams.

INTELLIGENCE.

The South-Middlesex Conference held a meeting at Arlington, Mass., on Wednesday, Sept. 25. Hon. John C. Dodge, of Cambridge, one of the vice-presidents, presided. Rev. Grindall Reynolds, of Concord, opened the discussion upon the subject assigned for consideration, — "The state of religion in our churches; the religious state of society about them; and how the power of the Gospel may be increased in our parishes, and extended beyond them."

At one o'clock the Conference adjourned for one hour, and, by invitation of the Arlington Society, repaired to the vestry of the church, and partook of a collation prepared by the ladies.

In the afternoon, the discussion was continued, and the following resolutions, presented by the Rev. A. B. Muzzey in the morning, were adopted: —

Resolved, That the present condition of the community in its relation to the subject of religion, demands special consideration and effort on our part.

Resolved, That we are called, first of all things, to strengthen the interests of our parishes in practical, spiritual religion.

The following resolution, offered by Rev. E. H. Sears, was also adopted: —

Resolved, That the Secretary of this Conference be requested to ascertain what localities within this Conference are destitute of the means of religious instruction; and that the officers of the Conference be directed to institute means for evangelization.

THE SUFFOLK CONFERENCE held a meeting at the Music Hall, Boston, on Sunday evening, Sept. 29, to consider the denominational work of the American Unitarian Association at the South. Hon. Thomas D. Eliot, of New Bedford, President of the Association, presided. The meeting was opened with prayer, offered by Rev. George W. Briggs, D.D., of Cambridgeport, and the singing of a hymn by the audience; after which, addresses were made by the chairman, Rev. John F. W. Ware, of Baltimore, Md.; Rev. Charles Lowe, Secretary of the American Unitarian Association; and Rev. Edward E. Hale, of Boston. The meeting closed with the singing of the Doxology by the audience.

THE CHURCH OF THE FIRST PARISH, BEVERLY, MASS., having been remodelled, was rededicated, with appropriate services, on Sunday, Sept. 29. The sermon was preached by Rev. John C. Kimball, pastor of the Society.

THE FIRST PARISH IN BEVERLY celebrated its two-hundredth anniversary, on Wednesday, Oct. 2. Services were held in the church, at eleven o'clock, A.M., as follows: Voluntary; introductory prayer by Rev. Edmund B. Willson, of Salem; anthem; reading from the Scriptures by Rev. Samuel C. Beane, of Salem; singing of two hymns, written for the occasion; prayer by Rev. Edwin M. Stone, of Providence, R.I.; address by Rev. Christopher T. Thayer, of Boston, a former pastor of the Society; singing of the Doxology; benediction by the pastor.

After the exercises in the church, there was a dinner at the Town Hall, at which speeches were made by Dr. W. C. Boyden,

who presided; Rev. Christopher T. Thayer; Rev. Edwin M. Stone; Rev. George E. Ellis, D.D., of Charlestown; Rev. Edward E. Hale, of Boston; Robert S. Rantoul, Esq., of Beverly; Rev. Edmund B. Willson and Rev. George Batchelor, of Salem; and others.

Rev. FREDERIC FROTHINGHAM was installed as pastor of the First Unitarian Society, Buffalo, N.Y., on Wednesday, Oct. 2. The order of services was as follows: Introductory prayer by Rev. Frederic W. Holland, of Rochester, N.Y.; reading from the Scriptures by Rev. George W. Hosmer, D.D., President of Antioch College; sermon by Rev. Robert Collyer, of Chicago, Ill.; installing prayer by Rev. Dr. Hosmer; charge by Rev. Samuel J. May, of Syracuse, N.Y.; right hand of fellowship by Rev. J. H. Hartzell (Universalist), of Buffalo; address to the people by Rev. Frederic W. Holland; closing prayer by Rev. Samuel J. May; benediction by the pastor.

THE ESSEX CONFERENCE held a meeting at Newburyport, Mass., on Thursday, Oct. 3. The forenoon was principally devoted to hearing reports from the different societies connected with the Conference. Interesting reports were also made of missionary work in West Amesbury, Amesbury Mills, Lynnfield, Ipswich, Middleton, Groveland, and Danvers; and, by a vote of the Conference, the societies in these places were admitted into its fellowship. A collation, prepared by the ladies of the Newburyport Society, was served in the City Hall at noon; and in the afternoon there was a sermon from Rev. Edward E. Hale, of Boston, and a discussion.

The following resolutions, offered by Rev. J. Vila Blake, of Haverhill, were unanimously adopted: —

Whereas, Our two Divinity Schools of Cambridge and Meadville are our main sources of an educated ministry, and the most efficient means on which we depend for the diffusion among us of theological education; and *Whereas*, we are affectionately interested in these Schools, which are hallowed by the memories of our fathers and great preachers, which still are warm with their large and Catholic spirit, which have proved themselves abreast of the times, and are abodes of that faith which casts out fear, and which are under the care of professors deservedly valued for their scholarship, candor, and liberality; and *Whereas*, the School at

Cambridge has been attacked, and charges been made, calculated to give an entirely false impression of the spirit and character prevailing there, —

Therefore, *Resolved*, That we desire to express our confidence in our Schools in Cambridge and Meadville, and to say that we share the content which the Faculty at Cambridge express with the present spirit in their Schools.

Resolved, That we fervently sympathize with the movement of the friends of Cambridge to provide additional professors, and enlarge the means of instruction.

Resolved, That copies of these resolutions be sent to the Faculty of Cambridge and Meadville; and also published in the "Christian Register" and "Liberal Christian."

THE TWENTY-FIFTH ANNIVERSARY of the death of William Ellery Channing was appropriately observed at the Arlington-street Church, Boston, on Sunday evening, Oct. 6. Edward Wigglesworth, Esq., presided, and made a few introductory remarks; after which prayer was offered by Rev. George E. Ellis, D.D., of Charlestown. Addresses followed from Rev. Ezra S. Gannett, D.D., Dr. Channing's colleague and successor; Rev. James Walker, D.D., of Cambridge; Rev. Frederic H. Hedge, D.D., of Brookline; Hon. George S. Hillard, of Boston; and Rev. James Freeman Clarke, D.D., of Boston. After the address of Dr. Gannett, a hymn, written for the occasion by Rev. Charles T. Brooks, of Newport, R.I., was sung. The exercises closed with prayer by Rev. Samuel B. Cruft, of Boston, and the benediction.

THE CHURCH OF THE FIRST PARISH IN MEDFIELD, MASS., having been painted, frescoed, and refitted, a service was held on Sunday evening, Oct. 6, for the purpose of rededicating the house, and installing Rev. James H. Wiggin as pastor of the society. The order of services was as follows: Invocation by Rev. Elisha Gifford, of West Dedham; brief statement, by Rev. Mr. Wiggin, of the changes made in the church; sermon by Rev. Benjamin H. Bailey, of Dedham; reading from the Scriptures appropriate to the re-opening of the church, and prayer of dedication by Rev. Horatio Alger, of South Natick; reading from the Scriptures, appropriate to the commencement of a new ministry, by Rev. George Proctor, of Dover; installing prayer by

Rev. William Brown, of Sherborn; address to the people by Rev. William B. Smith, of Walpole; concluding prayer by Rev. Calvin S. Locke, of West Dedham; benediction by the pastor.

THE LIBERAL-CHRISTIAN ASSOCIATION of New-York City and vicinity, held its first regular meeting on Monday, Oct. 7. Rev. Frederic A. Farley, D.D., was chosen chairman; Rev. D. K. Lee (Universalist), Treasurer; and Rev. William T. Clarke, Scribe. It is proposed to hold monthly meetings, for the consideration of questions in theology, religion, and ethics; and laymen as well as ministers will be welcomed to it as members.

THE CHURCH OF THE FIRST UNITARIAN SOCIETY in Somerville, Mass., was burned on Tuesday evening, Oct. 8. The fire was the work of an incendiary.

THE NORFOLK CONFERENCE held a meeting on Wednesday, Oct. 9, at Sherborn, Mass. Hon. John C. Park, of Roxbury, the President, presided. The following subject was discussed, "What shall we do to interest our societies in the Communion Service?" after which the following resolution was adopted:—

"*Resolved*, That we, the members of this Conference, ministers and laity, deeply impressed with the importance of the Communion Service, as a means of spiritual growth and Christian life, will from this time make more earnest efforts to create a new interest and a more general participation in the Lord's Supper, in our several churches."

THE SUNDAY-SCHOOL SOCIETY held its Annual Meeting at Salem, Mass., on Wednesday and Thursday, Oct. 9 and 10. The meeting was called to order, at the Barton-square Church, on Wednesday, at half-past ten, A.M.; and, in the absence of the President and Vice-Presidents, Rev. Warren H. Cudworth, one of the Directors, was called to the chair. After prayer by Rev. Samuel H. Winkley, of Boston, Mr. James P. Walker, the Secretary of the Society, read the Annual Report. The remainder of the forenoon was occupied in the discussion of the various points presented by the Report; and at half-past twelve, Rev. Edmund B. Willson, of Salem, gave the welcome of the Salem Societies to the Convention, and invited them to partake of a collation in a neighboring hall.

In the afternoon, the Committee on Nominations, previously appointed, reported the following list of officers for the coming year, who were elected: —

President. — Henry P. Kidder, of Boston.

Vice-Presidents. — Rev. Edwin G. Adams, of Templeton; and Rev. Robert Laird Collier, D.D., of Chicago, Ill.

Secretary. — James P. Walker, of Boston.

Treasurer. — Samuel G. Studley, of Charlestown.

Directors. — Rev. Warren H. Cudworth, of East Boston; Rev. Leonard J. Livermore, of Cambridge; Warren Sawyer, S. A. Stetson, and William H. Baldwin, of Boston.

A proposition to change the name of the Society to the Unitarian Sunday-school Society, was made, and laid over till next year. The discussion of topics presented in the Secretary's Report was then resumed, and was continued for some time; after which, Mr. Robert C. Metcalf, of Boston, delivered an address on the "Methods and substance of religious instruction demanded by the times." The address was followed by a debate.

In the evening a sermon was preached by Rev. George L. Chaney, of Boston, from the text, "The life was the light of men."

On Thursday, after an hour devoted to a prayer and conference meeting, the Convention met at half-past nine o'clock, to listen to an address from Rev. William P. Tilden, of Boston, on the subject, "How may we best produce, in the minds of children, a love for the Church and its institutions?" This address was followed by a discussion. A resolution was adopted pledging each parish to contribute to the funds of the Sunday-school Society.

The Secretary stated, before the adjournment of the Convention, that seventy-six societies were represented, and forty-five of them by their pastors.

THE CHANNING CONFERENCE held its second meeting at Taunton, on Friday, Oct. 11. In the absence of the President, Timothy Gordon, Esq., of Taunton, Vice-President, presided. The Treasurer, Hon. Seth Padelford, of Providence, presented his report. The following reports were also read: On Christian

Work,' by Rev. Augustus Woodbury, of Providence; on Christian Fellowship, by Rev. C. Y. De Normandie, of Fairhaven; on Theological Education and Support of Ministers, by Hon. Thomas D. Eliot, of New Bedford.

After the reading of these reports, the unfinished business of the last meeting was taken up; viz., striking out the last clause of Article 2 of the constitution, which made the Conference auxiliary to the National Conference. After an extended debate, it was voted not to strike out the clause.

The following resolutions were adopted:—

1. *Resolved*, That it is desirable to maintain a missionary within the limits of this Conference, to confer with our scattered brethren, to distribute our tracts, books, and periodicals, and present on every suitable occasion the doctrines of our faith, especially in those places which are now destitute of our preaching.

2. *Resolved*, That the movements made for preaching to the masses of the people, have our cordial approval; but we believe, that, to accomplish their full result of good, they should be accompanied by philanthropic labors for the social, moral, and religious improvement of the community.

3. *Resolved*, That this Conference, regarding an increase of fraternal intercourse between the different branches of the liberal churches as especially desirable, will appoint, through its executive committee, delegates to attend the meetings of the Conference of Christian Churches in Rhode Island and Massachusetts, the Rhode-Island Universalist Convention, and the Old-Colony Conference of Universalist Churches.

4. *Resolved*, That this Conference recommend to Unitarian Christians residing in places where there are no Unitarian churches, that they enter into correspondence with the Secretary of the Conference, to the end that the bonds of union between the different members of our body may be strengthened; and, in cases where there are two or more families in a community thus situated, that they hold frequent meetings for devotional exercises, the reading of sermons or religious books, and the performance of such religious services as will conduce to the maintenance of their faith, and their establishment in the Christian truth.

5. *Resolved*, That the Committee on Theological Education be authorized to draw upon the Treasurer of this Conference for the sum of one hundred dollars towards the maintenance of at least one student in theology, annually, either at Cambridge, Meadville, or some other school of liberal Christian theology.

The following resolutions were also adopted: —

Resolved, That the sum of one hundred dollars be forwarded to Rev. George H. Hepworth, by the Treasurer of the Channing Conference, as their contribution, at this time, in aid of the education of young men for the ministry.

Resolved, That a contribution, in aid of the Conference, be taken up in each church between the first of January and the next meeting in April.

Rev. WILLIAM S. HEYWOOD was installed as pastor of the Society in Hudson, Mass., on Friday, Oct. 11. The sermon was preached by Rev. Edward E. Hale, of Boston; Rev. Samuel D. Robbins, of Wayland, offered the installing prayer; the charge was given by Rev. Adin Ballou, of Hopedale; the right hand of fellowship by Rev. Samuel H. Winkley, of Boston; and the address to the people by Rev. William H. Fish, of South Scituate. Rev. Eugene De Normandie and Rev. W. A. Start (Universalist), of Marlborough, and Rev. George W. Stacy, of Milford, also took part in the services.

THE CORNER-STONE of the chapel to be erected for the Christian Unity, Boston, on the corner of Harrison Avenue and Gloucester Place, was laid on Wednesday, Oct. 16, with appropriate services. Addresses were made by Rev. Edward E. Hale, President of the Unity; Mr. Charles J. Bishop, one of its founders; Rev. John Williams, its pastor; Rev. Ezra S. Gannett, D.D.; Rev. Charles F. Barnard; and Rev. Edward I. Galvin.

The Young Men's Christian Union are to have a library-room and a hall in the building.

THE CONNECTICUT-VALLEY CONFERENCE held a meeting at Bernardston, on Wednesday, Oct. 16. Rev. John F. Moors, the Secretary, read a report on the condition of the churches, and the movements which are making to extend the preaching of liberal Christianity in that part of the State. This report was followed by an essay from Hon. George Walker, President of the Conference, on the "Relations of the Church to the World."

In the afternoon, Rev. James Eastwood (Universalist), of Brattleborough, Vt., read an essay on "Sabbath Schools, and their relations to the Church, to the Family, and to Religious

Literature." The essays were followed by discussions; which with the music and devotional exercises, took up the whole day, except an hour at noon, during which the company partook of a collation in the Town Hall, provided by the ladies of the Bernardston Society.

Rev. WILLIAM B. BUXTON has resigned the charge of the Society in Wilton, N.H.

Rev. BENJAMIN H. BAILEY, of Dedham, Mass., has accepted a call from the First Parish, Portland, Me.

Rev. STILMAN BARBER has resigned the charge of the Society in Tyngsborough, Mass.

SPECIAL NOTICE.

It is proposed to issue, before January, a Year-book of the American Unitarian Association, on a plan similar to that of last year; and we ask our brethren to communicate to us such information as any one may possess, which would contribute to its completeness.

We rely upon such communications for the correction of any errors in the previous Year-book, and for indicating changes which have since occurred; and we beg immediate attention to this request, on the part of any who have suggestions to give.

ACKNOWLEDGMENTS.

Sept. 23.	From Society in Exeter, N.H.		$57.00
23.	„ „ „ Eastport, Me.		41.00
23.	„ Thomas Phillips, as annual membership . . .		1.00
24.	„ Rev. Augustus Woodbury's Society, Providence, R.I., additional (in all $1,638.00) . .		138.00
25.	„ Society in Framingham, additional (in all $288.00)		12.00
27.	„ „ „ Rowe		10.00
28.	„ „ „ Burlington, Vt., including life membership for J. N. Pomeroy .		223.00

Sept. 28.	From	Society in Northborough, additional (in all ($75.00)	$26.25
28.	"	" " Brewster	21.20
30.	"	" " Bolton	53.00
30.	"	" " Sudbury	16.50
30.	"	" " Northumberland, Penn.	25.00
Oct. 1.	"	" " East Bridgewater	32 00
1.	"	" " Montague	16.00
1.	"	Second Society, Portland, for Monthly Journals	29.00
2.	"	Society in Newport, R.I.	105.00
4.	"	" " Woburn	305.50
8.	"	" " Medfield	46.00
8.	"	" " Bridgewater, additional (in all $150).	50.00
8.	"	Mrs. Henry Chapin, Worcester, to make her husband a life member	30.00
8.	"	Rev. J. T. Hewes, as annual membership	1.00
9.	"	Rev. Joshua Young's Society, Hingham	103.00
9.	"	A friend, for India mission	2.00
10.	"	Society in Newport, R.I., additional (in all $125.00)	20.00
10.	"	Charles E. Whitwell, for Freedmen	5.00
14.	"	Society in Barnstable, including life membership for its pastor, Rev. Thomas Weston	40.00
14.	"	J. T. Cotton, as annual membership	1.00
15.	"	Society in Portsmouth, N.H., for Monthly Journals	13.00
16.	"	A friend at Mattapan, Dorchester	20.00
16.	"	H. H. Soule, Philadelphia, Penn.	3.00
17.	"	Society in Lowell, including life memberships for Rev. Charles E. Grinnell, Rev. Horatio Wood, John F. Kimball, Mrs. John F. Kimball, Mrs. Charles B. Coburn, and James K. Fellows.	500.00
18.	"	Society in Taunton	200.00
18.	"	" " Dighton	100.00
18.	"	" " Fair Haven	70.00
18.	"	Rev. Joshua Young's Society, Hingham, additional (in all $108.00)	5.00
18.	"	Friends in Wayland	15.00
19.	"	Society in Lancaster, Mass.	300.00
21.	"	A lady in Brookline	40.00
21.	"	Society in Leominster	153.00
21.	"	" " Newport, R.I., additional	1.00
22.	"	Rev. Dr. Bartol's Society, Boston, additional (in all $1,151.00)	40.00

THE

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EDITOR'S NOTES.

WESTERN CONFERENCE.

THE meeting of the Western Conference in Chicago, Oct 16, 17, 18, and 19, has been so fully reported in our religious papers that we need not repeat the record in this journal. And yet it was too important an occasion to be passed by unnoticed; and, without describing it in detail, we will review certain features of it as it now lies in our remembrance, and will add such thoughts as have been suggested or confirmed by it in regard to our denominational work.

GENERAL IMPRESSIONS.

First of all, apart from any action that was taken, the moral effect of such a meeting was of incalculable value. Almost every society within the vast area covered by the Western Conference was represented. Ministers and delegates came from distances averaging, perhaps, two hundred miles; and such evidence of earnestness in the cause was in itself full of encouragement. We noticed also, with much satisfaction, that the people of Chicago

attended the meetings more generally than has been usual in places where conferences have been held. It has been to us a constant matter of surprise, that, very often, the society that receives the meeting, even if lavish in its provision for the entertainment of those who come from abroad, furnishes a very small number of attendants upon the exercises. One of the great uses of such meetings is the quickening they give to the community where they are held; and we were glad that our Chicago friends set the example of so general and hearty participation in the occasion. It was carrying out the principle which has resulted in their material prosperity; viz., a readiness to seize on all good opportunities: and we believe they will receive, as they ought, much benefit for themselves from the Conference which they did so much to make pleasant and profitable to their guests.

There was, perhaps, less of brilliant speaking during the Conference (aside from the regular discourses and papers, most of which were of marked ability), than is usual at our meetings; but we recall absolutely nothing that was dull. And every word was characterized by earnestness, and by hopeful confidence in our position and our opportunity.

A large proportion of the time was occupied in hearing, from the ministers and delegates, statements in regard to the condition of their respective parishes and the results of missionary work. So much time was consumed in this way, that it was afterwards seriously proposed, that, at future meetings, these reports should be previously sent in writing, and only a digest of them read at the meeting. But it seemed to us, that, if only the time allowed to each speaker could be strictly limited, so that these reports should not so encroach upon the business of the Conference, it was eminently desirable

that this feature of the occasion should be kept; for this reason, — it was almost the only opportunity to see and hear the individual men who, at such wide distances, and yet so close in fellowship, are carrying on this common work. For our own part, although we heard few facts that were not already familiar through correspondence with the several churches, there are many of our brethren whom we know better, and with whom we feel a closer sympathy, from having heard their five or ten minutes' talk, than if we had simply heard *about* them for years.

PRINCIPAL SIGNIFICANCE OF THE MEETING.

The reports gave about the usual variety of encouraging and discouraging detail: probably, on the whole, they were more encouraging than in any previous year. But these details were to us, in themselves, the least interesting and important feature of the occasion. This was partly, perhaps, because, as we have said, most of them were already familiar: but it was chiefly because our attention was fixed on something so much more important; viz., the condition of our denomination itself as it is indicated by the various manifestations of it in a series of meetings like this. As to these particular results of parish growth and missionary effort, we know so much of the general state of preparation for a liberal faith, and of the causes which now conspire to help the interests of liberal thought, that, if the reports of this one year had been ten times more encouraging, they would not materially have strengthened, and if they had been ten times more discouraging, they would not materially have weakened, our profound confidence in the liberal tendency of our time, and in the adaptedness of our views to its religious wants.

But whether or not this tendency in a liberal direction

shall issue in a positive religious faith, and whether or not we, as a denomination, shall be effective in producing this result, is another question; and is one of serious importance. This is the era in our denominational history, when we are determining whether our work is simply to scatter some seeds of liberal thought, as God may give us individually the impulse and the opportunity; or whether it be to form a nucleus round which may gather those from every communion who are longing for a larger liberty, and to fulfil, *as an organization*, a providential mission as one of the leading instrumentalities of a true, liberal Christianity. Accordingly, we felt that the results of one year's missionary endeavor, important as they might be, were of little consequence, in comparison with the result of the year's experience upon our denomination as a body, and in reference to its future activity; and if the details of parish work or missionary success had been even more promising than they were, we should have counted it of little worth if there had been a spirit of mutual criticism and distrust, or even a hesitancy about whether all were working in a common cause, and in anticipation of a future of grand promise for united effort and for common rejoicing.

Studied from such a point of view, this meeting of the Western Conference (as, indeed, the meetings of most of the conferences we have lately attended) seemed to us to be full of encouragement, and of great significance. There were assembled men of every shade of religious belief that is to be found in our ranks; and every one uttered with earnest sincerity the very word that was in his heart. We heard there opinions stoutly maintained, such as are held only by the most conservative among us; and, on the other hand, one portion of the exercises was given up to a defence and explanation of Radicalism, from one of the

most radical men in the denomination. Yet, though there was certainly no sign of indifference on the part of any, both these extremes were listened to with entire respect; and all that was said only made it clearer, that everybody saw something deeper and more important than these differences, which, in spite of them, made us ONE.

Moreover, there were in the convention some who had come to us from the so-called evangelical denominations, bringing with them the tastes and habits which resulted from such a training; and there were others who came, instead, out of the school of indifference, and who had none of those associations which come from early Christian nurture in these instituted forms. It was a matter of interest to see if there was enough of warmth and power in the uniting principles, to weld in any adequate union such diverse material, out of which, however, our denomination must be built. We looked in vain, in the public deliberations or in our private intercourses, for any thing but encouragement in this regard.

ACTION WITH REFERENCE TO THE AMERICAN UNITARIAN ASSOCIATION.

It was because of its bearing on this important principle of denominational unity and efficiency, that we especially rejoiced in the action of the Conference by which it linked itself more closely to the American Unitarian Association. This action consisted in the passage of the following resolution:—

"*Resolved*, That, for greater efficiency of work, and for the general encouragement which comes from the consciousness of mutual sympathy and support, it is desirable to secure, so far as possible, a perfect unity of action among all the churches of our faith.

"*Resolved*, That, with a view to this end, this Conference, while retaining all its present organization and functions, except the raising and disbursing of money for missionary work, recommend to the churches within our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; with the full confidence, that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association."

There are many reasons why we think, that, as a practical measure, this proposed step will be most salutary. But the importance of the resolution does not consist chiefly in this: its value lies chiefly in the evidence it gives of present union and of confidence in its continuance. The manner in which the resolution was passed, was even more gratifying than the resolution itself. It was fully discussed on two successive days, and was finally adopted with a heartiness that was very impressive. The Committee by whom it was reported, had, as a measure of caution, introduced in it a condition to be required of the American Unitarian Association, as to the amount to be done by them in the West; but the Conference voted to strike this out, lest it should seem to imply a want of that entire confidence which it was their purpose to express: and the resolution, thus amended, passed without a dissenting vote.

This action was not final; because, in accordance with the By-laws of the Conference, every such measure must lie over for a year, before it can be legally adopted. We shall not therefore speak of the practical operation of it, as affecting the relations of the two bodies in their missionary work. But this benefit of which we have just spoken will be realized at once. If there are any among ourselves who have ever been timid in regard to the possibility

of permanent denominational union, they will find, in this action of the Western Conference, a new and most important encouragement; and, on the other hand, as regards the world at large, who are accustomed to predict for us increasing division rather than increasing union and concentration, any one can see that we present, in consequence of this action, a stronger front.

OUR CAUSE IN THE WEST.

We repeat, that, for the particulars in regard to the interest of our cause in the West, we must refer to the extended newspaper reports of the Chicago meeting. And, as to the connection of our own Association with this work, we hope that a public meeting will soon be held, as one of the series by which the different departments of our work are being illustrated, at which the subject will be presented by those who have had an opportunity to understand it. We would simply state here, that more than twenty of the societies included in the Western Conference have, within a year, received aid from the Unitarian Association; and that almost every instance of missionary effort at the West has been either wholly or in part sustained by our funds.

As to the prospects of Unitarianism in the West, we feel more than ever before encouraged. The correspondence of the last two years, and our two recent visits, — which, although short, afforded several curious incidents illustrating the state of religious sentiment in that great section, — have fully confirmed in our mind all that has been said in the able articles upon this subject, that have appeared in this journal and elsewhere, written by our Western brethren, about the disinthralment of the Western people from any tyranny of creeds; and, at the same

time, we have got a more encouraging view than some of those articles have presented, as to the amount of religious interest among the class who have abandoned the popular theology.

Doubtless the intense material interests of the Western community, and a thousand things beside, stand greatly in the way of any immediate and rapid success in establishing religious institutions; and our experience has made us in this respect very moderate and cautious in our anticipations. Our work in the West has been attended with many disappointments. We have fully experienced what some of the writers referred to have said in regard to the drawbacks to our efforts. We have been deceived by the exaggerated promises. We have been chilled by frequent manifestations of indifference, when we had counted on zeal. We have been troubled by the want of liberality on the part of those who ought to be generous supporters of our cause, and by their willingness to fall back on Eastern help. But, in spite of all this, the better we have got acquainted with the condition of the West, the more hopeful we have become, and the more confident as to its being a grand field for planting our doctrines and our institutions. As a single illustration of the prevailing interest in religious matters, and at the same time of the freedom from sectarian trammels, take this one fact. During the session of this Conference, all the leading secular papers of Chicago published every morning very complete reports of its proceedings; and the "Times" even printed the introductory sermon in full. We do not know another large city in the Union where so much prominence would have been given to the meeting. Now, these journals, of course, publish what their readers care for; and this prominence shows a general interest in religious movements and institutions. We could give many illustrations of this

interest, even in connection with that unchurched mass which bears so large a ratio to the professedly religious portion of the community.

Again, we agree with what our Brother Staples said in an address before the Conference, in which he complained, in such earnest words, of the want of readiness on the part of those who claim to be interested in liberal enterprises to do generously in their support. He said that people who did not hesitate to spend extravagantly for horses and dress and pleasures, would actually ask aid for their own religious society, instead of offering their means to extend to others the privileges of their faith. But we do not feel in the least degree troubled. We have seen nowhere at the West indications of meanness, but everywhere of largeness, as compared with men elsewhere. And we regard this state of things as easily explainable on other grounds than want of liberality. It is simply that they have not yet come to look upon their denominational duties in the light in which we think they will sometime regard them.

A gentleman, who has had much to do with many great enterprises in Chicago and other parts of the West, told us his experience in getting capital for them. He said, that, for some of the most prosperous railroads in the Northwest, it was almost impossible to get Chicago capitalists to invest their money,— even those who had it at command; for they have always looked well to its uses, and they did not for a long time learn the value of such enterprises to all the best interests of the city and themselves. When they came to realize this, all such enterprises became easy enough. We believe it will be precisely so in regard to educational and religious institutions. A gentleman, of fine culture and great worth, wrote to us recently from a Western town, that he was going to move back to New

England, simply because there was no Unitarian or other liberal society, nor other influences which he valued in the rearing of his family of children. Very many like him — persons who would make the very best elements of society — are deterred from moving there, for the very same reasons. Let our Western friends — who are now so ready to spend for their railroads and bridges, and other enterprises that develop the resources of their country and invite settlers into it — once realize that, even as a means of the best development of their country, and of drawing to it the class most likely to prosper it, they can do nothing more important than to plant these institutions, and they will give of their wealth in this direction as readily as in others of a similar kind.

Let it not be said, that this is assuming that they are only to be influenced by a low species of motive, and is rather uncomplimentary to their religious character. We maintain that it is not a low motive. The people of the West are peculiarly placed. With that vast territory to cover and control, and with its prodigious resources to develop and its energies to direct, we believe it is the duty that lies nearest to them to do all they can with reference to this one great end. And we have mentioned it not as an unworthy or derogatory expectation, that they will before long come to look upon the spread and establishment of liberal Christianity, with all its institutions and its principles, as so important an agency for the best interests of their country, that they will enter upon this missionary work with a measure of large liberality which will surpass any thing the East has ever done.

There are some other seeming discouragements which, though they present difficulties in the way of our work, yet seem to us less discouraging, the more we come to understand them. Thus it is undeniable, that we can rely

much less in the West than at the East, on that kind of help which comes from a traditional respect for religious institutions and teachers; and the minister is obliged often to experience, in an unpleasant way, that his profession does not count much towards his influence and authority. A man will count for what he is, not for any dignity imposed on him by his calling. The consequence of this is, that an indifferent man cannot get along so well at the West as in some older countries. But we doubt if one who is deserving of influence will be very much hindered.

So far as we have observed, the people of the West show wisdom and character in what they require of a minister. They demand earnestness and sincerity and pluck and perseverance. They look at these particular qualities in a minister, we think, more than people at the East. And we think they are more requisite for the work West, than East. Again, we believe, — though this is perhaps contrary to the prevailing impression, — that they are more strict in demanding, on the part of a minister, a profound religious conviction and a positive faith, — at any rate, that these qualifications are even more essential at the West than at the East, to any permanent success. The readiness with which audiences are gathered to hear any thing that is racy in the way of denial, or of onslaught on traditional opinions, may mislead, and make us think that the general demand is for something destructive rather than for something edifying. We have watched this matter with considerable interest, and have come to hold, pretty confidently, the opinion we have expressed. There is doubtless a large element, and an element that we ought especially to address, who probably relish best at first this negative preaching, and vigorous blows at what they have learned to discard. But this class, though eager enough so long as the interest lasts,

can never, under this kind of preaching, be relied on for any thing organized and permanent. And this very class is easily reached by persons of clear and positive religious faith, if there be along with this faith a generous catholic spirit, and a ready appreciation of the sceptical state of mind. We have found among this class some of our best supporters.

There is, moreover, another class, composed of those who, while fully persuaded that the old system of Orthodoxy is erroneous, and heartily longing for greater freedom, yet will not leave that old communion except for something which, along with liberty, shall offer all that is helpful in the way of a true reverential faith. We repeat, therefore, whatever may be his theological position, the successful minister must have, along with a catholic spirit, a positive religious faith.

Finally, — contrary, we suppose, again, to the general impression, — we believe that while dulness in the pulpit will not be tolerated at the West half so patiently as at the East, yet merely sensational preaching and superficial oratory will not succeed there so well as here. Spurgeon (if we do not underrate his peculiar characteristics) would have a better hearing in Boston than in Chicago; while Channing and Dewey and Walker would nowhere be better appreciated than in Chicago and St. Louis. The Western minds are trained to practical, clear, logical perceptions; and a speaker who should bring something clear and strong and real, would nowhere find a more ready soil.

All that we have said merely proves that the conditions are favorable for the spread and establishment of Unitarianism at the West. It does not prove that Unitarianism is destined to prevail there. That is to be determined by

two things: first, by the degree of earnestness with which we shall enter upon the work, and take our place now among the influences which are shaping the religious sentiment of the new States; and, second, by the measure in which the denomination, in its own development, shall show itself to be the true Liberal-Christian Church. For the religious sentiment craves organization, and will ally itself to some established order, whatever it be, that has for it the strongest attraction. It is interesting to observe how much there is now of unsettled element that is detached from other communions, and is inclined to gravitate towards our own; and every such demonstration as this meeting in Chicago is followed by some new token of our increase from such a source. In this way, Dr. Eliot in St. Louis, the Collyers in Chicago, and every other minister, wherever settled, are, even without leaving their own pulpits, advancing the cause throughout the entire West, just so far as they are, *as Unitarians*, teaching the real truth of God; and thus, along with their individual influence as Christian pastors, they strengthen and commend the body to which they belong.

Thus, in our regret at the smallness of our pecuniary means for entering on the great opportunities that open before us, and at the scarcity of men qualified and willing to do the work, there is relief in this assurance, — that if we, within our small limits, are really true to our great principles of liberty and of reverent faith, and faithful in our own endeavors after clearer truths and more spiritual life, and an all-embracing charity, we insure thus the conditions of a future glorious success. Some form of liberal Christianity is to be the religion of the American people. It will be our form if we make ours the best.

We have no claim on the patience of our readers to

state some views as to the most feasible methods at present of efficient missionary work in the West, and shall hope to speak of them at some other time.

MEADVILLE.

The same reason prevents us from saying a few words, as we had intended, in regard to the Theological School at Meadville, which we had, for the first time, an opportunity of visiting on our way from Chicago. We received a very favorable impression, and feel the more hopeful for our cause from what we saw of the students and of the institution.

We have also, since our last issue, attended several other important meetings of Local Conferences; but we will not do them the injustice to attempt to describe them in so limited a space as we could now command.

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

Within a short time, we have made very many valuable additions to our several series of tracts. A complete list of all now published by the Association will appear in the Year-Book.

We would call renewed attention to the fact, that these, and the large number previously published, *are furnished at our rooms for gratuitous distribution.* Many of our ministers and laymen constantly avail themselves of the opportunity; and we receive from every hand assurances of the benefit derived from the tracts, both within and without our own communion. We wish the systematic use of them might be more general; and invite our friends to examine them, and select such as they may find suited to their needs.

JOHN A. ANDREW.

THE profound sorrow which, because of the death of this noble man, has filled not only the immediate community where he dwelt, but the whole nation who had learned to love and trust him, has affected very deeply our own denomination, with which he was so closely identified. It was but a fitting expression of this feeling, that the public meeting of the Unitarians of Boston, which had been called for the Sunday after his death and over which he had intended to preside, was turned into a commemorative service, and that the vast audience listened so lovingly and eagerly to the words which told of the real source of his strength and greatness and fame, in his simple but strong religious faith. Few men have ever lived more constantly under the influence of a warm piety, in a more close and loving relation to the heavenly Father.

His pastor, who was present at this meeting, and the pastor of his country home, have both testified to his fidelity and active interest in their conference meetings and their Sunday schools. "A great, reverential, loving soul," says Mr. Young, "there, in that humble avocation of superintendent of the Sunday school, as he afterwards showed himself as superintendent of the affairs of the State."

To the denomination at large, he is known rather in the more conspicuous positions which he held as President of the National Conference, and as President of the Suffolk Conference of Unitarian Churches. His attachment to our denomination of Christians was very close, and he espoused its cause with all his heart. That he at the same time showed so little of what might be called a sectarian spirit, and that he was so ready to recognize

as brethren all of whatever faith, arose not only from the largeness of his heart embracing all in its loving sympathy, but was in truth only carrying out what he held to be the true principle of our Unitarian creed, in accordance with which he felt that he could be clear and positive in his own convictions of truth, and at the same time tolerant in respect to differences of intellectual belief.

We have said these few words, not by way of a notice of his life and services, but only by way of expressing the one element of his character which peculiarly allied him to us; just as those who were associated with him as statesman or as jurist speak of him especially in view of those relations. It is only by a complete presentation of all these varied aspects of his character and acts, that any adequate picture can be given. When this is made, it will stand, we believe, for the young men of our nation, one of the noblest and most inspiring lessons that our history has afforded. — Ed.

REPORT OF REV. S. SALTMARSH.

Dorchester, Nov. 21st, 1867.

Dear Mr. Lowe, — I wrote to you from Nashville of the formation of a society there, and of the prospects, &c., &c. I hope you may be able to find that "right man," so necessary to establish the church, and conduct all things pertaining to it to good issues.

On the 9th of October, I went to Knoxville, to find — to my great regret, having neither letter to any other person, nor acquaintance there — that Judge North was detained at Syracuse. I was welcomed to his house by his sister, and found a hospitable and happy home there during my whole stay. A schoolroom was secured in the upper part of the city, — both room and location undesirable, but the best that could be done, — and meetings for Sunday advertised. It was a day of small things;

some eighteen or twenty persons, only, present. The congregations increased on the next Sunday, and new faces were seen at each succeeding meeting. The public and private statements of Judge North concerning Knoxville, when with us in May, had prepared me to look for no large expression of liberal religious feeling. Nor, as I became acquainted with the people, and their ecclesiastical, business, and political relations, was I disappointed as to the number of hearers. And yet I would say, in much confidence, that Knoxville is a place of great promise for the establishment of a church of our faith. There are a small number who are committed to this already. A society has been formed on a broad, generous, Christian basis. There are those who stand outside of all church organizations, — dissatisfied with what is within the organizations around them, knowing *nothing* of our views, — who, at least, *need* to know of our precious, rational faith. There are liberal Christians in the churches there, who, were a new, permanent religious home open to them, would gladly make exchange. Then there is the large influx of Northern immigrants, who, to a great extent, whatever their ecclesiastical relations may be at home, would, as I think, from the difference between Orthodoxy here and there, more naturally gravitate toward us, than to the old, exploded doctrines of Calvinism, as taught in the Presbyterian churches at the South; and, as I have found already, there are minds thoughtful upon religious concerns, who have stepped out of the ruts of creed and catechism, to find a rational basis for belief, — a belief founded *in*, and resting *upon*, reason.

Knoxville, from its situation and future promise, has large claim upon your attention. No missionary ground you can desire to occupy or have cultivated needs it more, or promises, with patient perseverance, larger results. It will soon be to Tennessee and to a large portion of the South, what Pittsburgh is to Pennsylvania. Its prosperity has but just begun. The mineral resources — coal, iron, marble, zinc, &c. — of East Tennessee are in the early stage of development; and the development of these must of necessity induce a corresponding renewal and improvement of her fruitful fields, which the ravages of war and the change of circumstances have made desolate.

The railroad connections at Knoxville are already extensive, and will soon be increased. The line is now unbroken from Boston to Georgia, through Knoxville; and in a few months will be to Charleston, S.C. The Kentucky road is open to the beginning of the rich coal-fields and iron-mines on that line, and is in process of extension to Cincinnati and Louisville; and the surveys are finished for a road to Nashville, through a region rich in mineral productions. It is, and must continue to be, the central city, not only of East Tennessee, but of the South, commanding the trade of a great section of country, especially for her *iron* and other manufactures.

It is thought by the more calm and reflective, that the population, now 8,000 to 10,000, will soon reach 30,000; while the more hopeful and sanguine make their figures much higher than this. This increase, whatever it may be, must come mainly from the North; and it would be a strange thing indeed, if, from such *Northern* inflow, a liberal church should not receive accessions sufficient to give it stability, and make it an influence of great good to our holy cause, reaching out far beyond its own distinctive domain.

There is work enough for the strongest and bravest. The field of education is white to the harvest. The system of free schools, for whose institution a law was enacted by the Legislature of last year, is now in process of inauguration, under the direction of General Eaton, whose ability, courage, and success were alike distinguished in the field with General Thomas, and with General Howard in the work of the Freedmen's Bureau. No one more worthy, or better adapted to this important work, could well be found. All the assistance that could be given in establishing and sustaining the system would be gratefully welcomed. The ignorance of the "poor whites," of which so much has been said, has not been overstated. The noble work of aiding in their redemption is open, promising rich and almost immediate results.

Along the line of the railroads, at the mines, in the larger places especially, — as Chattanooga, Mossy Creek, &c., &c., — would be found opportunity to drop good seed, that, in God's time and way, would germinate and grow.

Now is the time to plant our church at Knoxville, that it may grow *with* its growth, and strengthen with its strength, — not when the capitalists and producers have gone there, and, finding no *liberal* Christian home, have found one in other churches; but *now*, in the formative condition of society, when all that we can rightfully claim can be secured, to mutual benefit.

My preaching in Knoxville and elsewhere was more of the practical than of a controversial or speculative sort; though, by request, I made a somewhat extended statement of our views. But I desired, as best I could, to show that Unitarianism was something more than a negation or a creed; that it was eminently a spiritual and rational form of religion.

The Methodists are up and doing. They have established a line of churches from the Lakes to the Gulf, and are wide awake to the importance of securing the vantage-ground, open to us as to them.

For manifest reasons, there should be a church building at Knoxville, at as early a day as possible. I have no hesitation in affirming, that, should there be no great disturbance of the business relations of the country, affecting that in common with other places, its cost would be refunded, to the last dollar, in a few years.

But I am warned by your message, that this "should be in the hands of the printer," to close; and, regretting that I had not time to condense my report, commend the enterprise to your favorable regard and action,

Faithfully yours, S. SALTMARSH.

REPORT OF MISS BRADLEY.

WILMINGTON, N.C., Sunday, Nov. 17, 1867.

DEAR FRIEND, — I arrived in this city, Saturday evening, October 19th, just four weeks ago. So, as one month has passed, I suppose that you are anxious to hear from the mission. The Baptist minister (who undertook to break up my Sunday school, and make me do other unwise things, but found he could

not succeed) preached his farewell sermon, Sunday evening, October 20th, and had since left Wilmington, *with the full consent* of his parishioners. I heard his sermon: he said that he had "failed in many things."

Monday morning, the 21st, Mr. —— called on me, and welcomed me back most heartily. I told him that the schoolhouse must be repaired; the new addition which I had put on last session must be plastered; stoves must be bought, coal, &c. He told me to make a contract with some one to find materials for plastering, &c., and do the work. I did employ the same man who worked for me last summer, and he agreed to do all I required for $130; the schoolhouse to be ready in two weeks. He wrote the contract, which I took to thirteen different men in this city, who subscribed enough to pay the same. Dr. Freeman, of this city, gave me a very nice stove, with thirty feet of pipe, for the main room. Another gentleman gave me one ton of coal, and sent it to the school. Northrup and Cummings, lumber merchants, gave all the lumber needed for repairs. So every thing worked together for good, and at the end of two weeks all was completed.

Opened my school, Monday, Nov. 4, 1867. The first day there were ninety-one present; on Tuesday, the 12th, I received enough to make the number one hundred and fifty; and then stopped, as the room was crowded. Miss Rush is with me, and is working earnestly and well. But we are both working too hard: I really hope the Soldier's Memorial Society will send us an assistant soon.

Sunday, the 10th inst., organized the Sunday school. There were forty-nine scholars. To-day there were sixty present. I hope you will send a map of Palestine, and the other books which I asked for in my letter to Mr. Fox; then, with the right materials to aid, I look for a good work, and ultimately a harvest for the garners of our Father: for he seems to have given his angels charge over me, inasmuch as he has opened the hearts of this people to receive and aid me. Not all of them; for there are those that persecute me: but I remember that the Saviour was persecuted, and also that he said, "Blessed are ye when men shall persecute you, and shall say all manner of evil

against you falsely, for my sake." The reward will be sure to follow, if I but do my duty, humbly trusting in our Father for strength.

I am waiting impatiently for the library, the organ, and *more* impatiently for the new teacher.

Hoping you will be pleased with my work thus far, and that you will soon write to me, and make any suggestions you may desire,

I remain truly yours, AMY M. BRADLEY.

LETTER FROM ENGLAND.

[We print the following, though a private letter, as an illustration of what we frequently receive, in the way of sympathy and encouragement, from friends of our cause abroad: —]

71, UPPER BROOK STREET, MANCHESTER, ENG.,
Oct. 25, 1867.

DEAR SIR, — I have, for many months, been intending to intrude for a moment upon your time, to thank the Committee of the Association, through you, for the kindness they have shown by sending me, every month, the Journal. I can assure you that it gives me very great pleasure to watch your movements, and to read the various expressions of religious feeling and theological opinion which the Journal brings us month by month. In many respects, we on this side of the Atlantic seem to be going through precisely the same trials and difficulties which you seem to be contending with; and I trust that some of the cheering prospects which encourage you, are not altogether unknown to us. We have, of course, one difficulty to contend against with which you are unacquainted. The gradual growth of liberal opinion in the ranks of the Established Church enables many persons to find peace in her fold, who would otherwise be compelled to join our somewhat unpopular communion; and our ranks do not, therefore, extend as rapidly as our opinions. Englishmen are so intensely practical, that they easily overlook theoretical inconsistencies, if the result only be satisfactory; and,

as social advantages still are more easily obtained by conformity, men forget the orthodoxy of the liturgy in the heresy of the sermon, and shun the small and uninfluential dissenting chapel. The difficulty which this places in the way of Unitarian progress is all the greater, since there are undeniable advantages to the community at large arising out of our Church establishment; and very many amongst us find it impossible to join in an indiscriminating attack upon the union of Church and State, seeking rather to widen the Church till it becomes the Church of the nation, than to solve the almost insurmountable problem of how the property, of which the Church is the steward, should be appropriated; and rejoice that, under present arrangements, no district of the country, however poor, can ever be without the refining influence of a clergyman of more or less culture and learning. You are unimpeded by these obstacles; and your progress, therefore, is more rapid than ours. I am glad, from this month's Journal, to see that you are wisely checking one evil influence, which that growth naturally calls forth, and are doing what in you lies to give to those who are to minister among you a higher and a broader education than they have received as yet; and, at the same time, are not trying to tempt men to rush into the work, unless they have what is more needful than all intellectual gifts, — the moral and spiritual power which alone can render our work thorough and enduring. Your Notes on the Divinity Schools, and the Proceedings of the Executive Committee, are very suggestive and interesting. To a great extent, it will be well for us in England to bear in mind some of the hints, so practical and important are they.

Again let me thank you for the kindness of the Committee in sending me the Journal. I have, for more than twenty years, taken a deep interest in American affairs; and many of the names I see occurring in your pages are like familiar friends to me, though I have not been privileged to know them in the flesh.

Believe me, with true brotherly regard and esteem,

Yours, very sincerely, S. ALFRED STEINTHAL.

EXTRACTS FROM TWENTY-FIRST REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, MICH., Nov. 5, 1867.

To the Members of the Executive Committee of the American Unitarian Association.

GENTLEMEN,—I herewith present the Twenty-first Report of my service as your missionary.

I have preached in Ann Arbor on the four Sundays since the date of the last report. The congregations remain about the same in number. In the evenings the church is comfortably filled, though it has not yet been crowded as it was in the months of the last spring. The Sunday school is now in full and successful operation, with thirty children, five teachers, a librarian, and a superintendent. An adult class of ladies will soon be organized. The Students' Bible-class, which has met now for two Sundays, already numbers nearly forty members, and promises to be larger and more interesting than ever in the coming winter. They meet at a quarter past nine, A.M., in the hour before the morning service. Weekly social meetings of the members of the congregation have been established.

The beautiful gifts of my former parishioners in Taunton, of a baptismal font and a communion service, have arrived; and the font has been placed in the chancel of the church. I shall celebrate the Lord's Supper as soon as a suitable table is procured. Respectfully submitted by

CHARLES H. BRIGHAM.

AMERICAN SOCIAL SCIENCE ASSOCIATION.

WE note with peculiar satisfaction the position of influence which this Association has already assumed. Its meetings in New York, the past month, were marked by papers and discussions that will do much to educate the

public mind upon the important topics presented, and to solve the difficult problems connected with them. The Association includes the following departments, viz., Education, Public Health, Political Economy, and Jurisprudence. Some of the most eminent authorities in these departments are enlisted among its members.

DENOMINATIONAL BUILDING.

Our suggestion, in the last number of the Journal, in regard to a large building for denominational purposes in Boston, has been received with favor on every side. Many of our most judicious advisers have taken pains to express their satisfaction with the idea. If a beginning could be made in the way we there proposed, there seems to be little reason to doubt that means could be provided for carrying out the plan on a scale worthy of the cause.

Dr. Bellows, in his last letter in the "Liberal Christian," describes the dedication of a very similar building, called "Calvinium," or "The Hall of the Reformation," in Geneva. The project was conceived in the Conferences of the Evangelical Alliance, at the third centenary of Calvin's death; and the erection of the building has been effected by contributions from England, Scotland, and America. Of course, the purpose of it is to commemorate the great founder of modern Orthodoxy, and to help propagate his views. Why can we not have a similar commemorative tribute to Channing in Boston, bearing his name, and dedicated to the furtherance of those principles which he here proclaimed? Ed.

UNITARIAN BOOKS.

[The work which has been carried on by Professor Frederick Huidekoper for several years, in the way of distributing our literature among ministers of other denominations, has been observed with so much interest by many of our readers, that they will be glad to read the following letter: —]

MEADVILLE, PA., Nov. 20, 1867.

FRIEND LOWE, — Mr. ——, a Methodist minister through whom I have distributed a large number of libraries, and on whose extensive personal acquaintance I rely much for information, tells me that he has applications from almost all parts of the United States, and incloses me a letter, of which I send you a copy below. Fifty-one applications accompanied the letter, — not a few of them from Presbyterians. Excuse haste. Yours truly, F. HUIDEKOPER.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Evidences of the Genuineness of the Gospels. By ANDREWS NORTON. Abridged edition. Boston: American Unitarian Association.

Hardly any single work has done more to confer upon our denomination whatever reputation it has won for sound scholarship, than that of Professor Norton, of which this is an abridgment. Notwithstanding so long a time has passed since its first publication, during which period the critical study of the Bible has been vigorously pursued, yet there is little that could be added from the results of these later researches to make the book more complete, and little that affects its position as a standard authority upon the subject which it treats. The abridgment has been carefully prepared by Mr. Charles E. Norton. Nothing has been omitted that seriously affects its completeness; and the copious index, prepared by Mr. Ezra Abbot, adds very greatly to its value. The price has been put exceedingly low, so as to bring it within the reach of as many as possible; and we believe that, in issuing the present volume, the Association has done a service that will be welcomed by persons of every denomination. — ED.

A Discussion on the Trinity, between Rev. W. B. H. Beach and Rev. T. Hickey. Dayton, Ohio: Christian Publishing Association.

Messrs. Ticknor & Fields, of Boston, have published the following six attractive books for children: —

1. *Queer Little People.* By HARRIET BEECHER STOWE. With illustrations.
2. *Snow Berries.* By ALICE CARY. With illustrations.
3. *Good Stories.* Part II. Containing seven stories by different authors.
4. *Grimm's Goblins.* From the Household Stories of the Brothers Grimm. With illustrations from Cruikshank's designs.
5. *Rainbows for Children.* Edited by L. MARIA CHILD. With twenty-eight illustrations.
6. *Stories and Sights of France and Italy.* By GRACE GREENWOOD. With illustrations.

Young America Abroad. By OLIVER OPTIC. Boston: Lee & Shepard.

Shamrock and Thistle. Boston: Lee & Shepard.

Breaking Away. By OLIVER OPTIC. Boston: Lee & Shepard.

Anglo-Saxon Manual. Comprising a Grammar, Reader, and Glossary, for beginners in the Language. With Explanatory Notes. By SAMUEL M. SHUTE, Professor in Columbia College, Washington. New York: Leypoldt & Holt. Boston: Lee & Shepard.

Oliver Twist, and Pictures from Italy, and American Notes. Another volume of the Diamond Edition of Dickens's Works. Boston: Ticknor & Fields.

Prayers of the Ages. Compiled by CAROLINE S. WHITMARSH. Boston: Ticknor & Fields.

A rich treasury of devotion, containing prayers and meditations, chosen from the wide range of utterances of the world's sainted ones who have sought communion with their God; from Gregory and Chrysostom; from Channing and Parker; from Fenelon and Madame Guyon; from Luther and Thomas à Kempis; and (not the least interesting and profitable) from Mahomet and Socrates, and the Vedas and other sources without the Christian Church. We cordially commend it. — ED.

Private Devotions. By Rev. HUGH HUTTON, M.A. With an Introduction by Rev. Rufus Ellis. Boston: William V. Spencer.

Colton's Journal of Geography. New York: G. W. & C. B. Colton & Co.

This periodical promises to be a valuable compendium of geographical information. We shall look with interest for its successive numbers.

The Story of James Moran. By the Author of "Zadoc Hall." Boston: American Tract Society.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 2, 1867. — A special meeting was held, at half-past ten o'clock, A.M., called to take action on the death of Hon. John A. Andrew.

The following resolution, offered by Mr. Charles C. Smith, was unanimously adopted: —

Resolved, That the members of this Board have heard, with profound grief, of the death of their late distinguished and valued associate, the Hon. John A. Andrew; and that, in this sudden dispensation of an All-wise Providence, they recognize a great and permanent loss to the cause of pure and undefiled religion throughout our land. Faithful to every trust imposed on him, zealous in the prosecution of every good work, firm in the maintenance of his own convictions, and fearless in the advocacy of them, they saw in him a living exemplification of the beauty of the faith which he professed, and a constant incitement to them to labor with not less earnestness and fidelity, according to their various opportunities. Through good or ill report, he never swerved from the path which he had deliberately chosen; but, with a heart always tender, sympathetic, and true, he gave himself to the immediate duty of the hour, while he adorned every station by an unfaltering love of country, a large charity, great practical sagacity, various learning, and an inspiring eloquence. But it is chiefly as an humble and devoted follower of Christ, and as one who was at all times and in all places ready to avow his belief in the distinctive doctrines of Unitarianism, that he will be affectionately remembered at this Board, and that his name will be cherished in our churches.

It was voted that the resolution be entered on the records of the Executive Committee, and that a copy be sent to the family of the deceased; and the Board then adjourned, to attend, in a body, the funeral services at the Arlington-street Church.

Nov. 10. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Reynolds, Shippen, Crosby, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, as follows: To the Town Library, Sherborn, Mass.; library of the new Theological School, Boston; Sunday-school and Parish Library, Albany, N.Y.; Spring-Green Library Association, Wis.; circulating library, under the charge of Miss A. M. Bradley, Wilmington, N.C.; and library of Theological School, Geneva, Switzerland.

This Committee further reported, that a communication had been received from Rev. George R. Noyes, D.D., stating that he had completed a translation of the whole New Testament, which he offered to the Association for publication; and they recommended that his offer be accepted, and the work be put at once into the hands of the printer.

They also recommended an appropriation for the publication of new tracts, and for issuing a new edition of the "Altar at Home," second series.

The report was adopted.

The Committee on the New-England States reported, that a report had been received from Rev. J. M. L. Babcock, of missionary work in the neighborhood of Lancaster, N.H., and from Rev. Charles A. Allen, in Vermont.

The following appropriations, recommended in this report, were voted: $100 to the society in Warwick, Mass., to aid in sustaining preaching the current year; $100 to the society in Tyngsborough, Mass., towards the salary of Rev. Stilman Barber for one year, as recommended by the North Middlesex Conference; and $500 to the society at Groton Junction, Mass., towards paying for their church (in accordance with the recommendation of the same Conference), on condition that the entire debt be liquidated at once, and that security be given for repaying to the Association the sum thus appropriated, if the church

should ever cease to be used for the purposes of a Unitarian society.

The Committee on the Middle and Southern States presented a report, recommending an appropriation of $1,000 towards the support of a mission in Knoxville, Tenn., for one year, under the charge of Rev. Seth Saltmarsh; also one of the same amount, towards the salary of Rev. Fielder Israel, as pastor of the society in Wilmington, Del., for the year commencing Oct. 1: both of which recommendations were adopted.

The Committee on Theological Education reported in favor of appropriating $50 each to eight students in the Cambridge Divinity School, in response to applications received from them, indorsed by the professors of that institution; and the report was adopted.

The Committee on the Western States and Pacific Coast presented a report, in which they announced the receipt of reports from Rev. C. H. Brigham, Rev. A. A. Roberts, Rev. William Bradley, and Rev. G. S. Shaw.

They reported further, that Rev. Thomas L. Eliot had consented to go to Portland, Oregon, to take charge of the Unitarian society which had been started there; and they recommended an appropriation of $200 towards the expense of his removal.

The following appropriations were also recommended in the report: $100 for general missionary work in Kansas and Missouri, to be expended under the direction of Rev. W. C. Tenney, of Lawrence, Kansas, according to a plan submitted by him; $400 for the employment of Rev. J. L. Douthit for a year, as missionary in Southern Illinois, on a plan proposed by him, and approved by the officers of the Western Conference; $200 towards the salary of Rev. H. P. Cutting, as pastor of the society in Winona, Minn., for the next six months; and $500 to the society in Kenosha, Wis., to aid in erecting their church, — the repayment of the same, in case the building should cease to be occupied by a Unitarian society, to be secured by the usual bond.

All the recommendations of this Committee were adopted.

The Committee on Foreign Missions reported in favor of an appropriation of $50 in gold, towards the support, for the current year, of W. V. Elisha, Unitarian catechist in Secunderabad, India; the same to be given through Rev. C. H. A. Dall.

It having been voted to proceed to the choice of a Director, to fill the vacancy caused by the death of Hon. John A. Andrew, Rev. Leonard J. Livermore, of Cambridge, was unanimously elected to that position.

The Board then adjourned to Monday, Dec. 9.

CONTRIBUTIONS TO THE AMERICAN UNITARIAN ASSOCIATION.

We are prevented from giving, in this number of the Journal, the acknowledgments in detail of contributions from our churches to the funds of the Association, for the year ending Oct. 31, *by the fact that, in a few cases, there remains a balance yet to be handed in, and we should be obliged hereafter to make corrections in the list. At present, the amount actually received is over* $45,000.

INTELLIGENCE.

THE CONFERENCE OF WESTERN UNITARIAN CHURCHES held its fifteenth annual meeting in Chicago, Ill., commencing on Wednesday, Oct. 16, and continuing through the four following days. The exercises began on Wednesday evening, at the Church of the Messiah, with a sermon by Rev. Alfred P. Putnam, of Brooklyn, N.Y., on "The Master's Yoke and Burden;" after which there was a social re-union at the Sherman House.

Thursday morning, after a meeting for conference and prayer, conducted by Rev. Rush R. Shippen, of Worcester, Mass., the regular sessions of the Conference commenced. After a few words of welcome from Rev. Robert Collyer, of the Unity Church, Chicago, Rev. Carlton A. Staples, of Milwaukee, Wis., presented the Annual Report of the Executive

Committee, which closed with the following suggestions for the consideration of the Conference: —

1st, That some plan be adopted to carry out the intent of the resolutions passed at Buffalo and Syracuse, and secure prompt and liberal contributions from every society in fellowship with the Conference.

2d, The propriety of merging our work, not our organization, entirely in that of the American Unitarian Association, paying our funds into their treasury, and asking from their Executive Committee appropriations for all the objects now embraced in our work.

3d, To point out the great opportunities now existing in the different localities of the West for missionary labor, and the best plans for carrying it on.

After this report had been read, the churches represented were called upon for their reports, and the remainder of the session was occupied in this way.

Thursday afternoon there was a meeting of ministers and delegates, at which the question of merging the Western Conference and American Unitarian Association was discussed. A committee was appointed to report at the meeting of the Conference on Friday. On Thursday evening a sermon was preached by Rev. Rush R. Shippen, on "Self-Sacrifice."

The exercises of Friday commenced with a prayer and conference meeting, conducted by Rev. Joseph May; and the session of the Conference was mostly occupied, as on the day previous, by reports from the churches. On the two days, reports were presented from the following places: Alton, Bloomington, Chicago, De Kalb, Janesville, Princeton, and Quincy, Ill.; Baraboo, Berlin, Kenosha, Madison, Milwaukee, Portage, Ripon, and Sheboygan, Wis.; Cincinnati (two societies), Cleveland, Marietta, and Toledo, Ohio; Ann Arbor, Flint, and Kalamazoo, Mich.; Dubuque, Keokuk, and Mount Pleasant, Iowa; Buffalo, N.Y.; Louisville, Ky.; Evansville, Ind.; St. Louis, Mo.; Winona, Minn.; Lawrence, Kansas.

After these reports, the Committee on the union of the Western Conference and the American Unitarian Association reported the following resolutions: —

Resolved, That for greater efficiency of work, and for the general management which comes from the consciousness of mutual sympathy and support, it is desirable to secure, so far as possible, a perfect unity of action among all the churches of our faith.

Resolved, That, with a view to this end, this Conference, while retaining all its present organization and functions, except the raising and disbursing of money for missionary work, recommend to the churches within our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; with the full confidence that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association.

The resolutions were received by the Conference, and unanimously approved, but laid over for action until next year, as required by the Constitution. Rev. Charles Lowe, Secretary of the American Unitarian Association, expressed his sense of the importance of this action of the Conference, and of what would be the effect of the unanimous passage of the resolutions.

The Committee on Nominations reported the following list of officers, who were elected: President, Rev. George W. Hosmer, D.D., of Yellow Springs, Ohio; Vice-Presidents, O. G. Steele, of Buffalo, N.Y., and Hon. Charles S. May, of Kalamazoo, Mich.; Corresponding Secretary, Rev. Stephen H. Camp, of Toledo, Ohio; Recording Secretary, Rev. Charles G. Howland, of Kalamazoo, Mich.; Treasurer, Jefferson Wiley, of Detroit, Mich. Executive Committee: Rev. A. D. Mayo, of Cincinnati, Ohio; Rev. R. L. Collier, D.D., Artemas Carter, and J. C. Hilton, of Chicago, Ill.

Rev. Charles H. Brigham, of Ann Arbor, Mich., gave an address on the "Education of Ministers;" and it was followed by the report of the Meadville Theological School, presented by Rev. John C. Zachos, professor in that institution.

A letter to the Conference, from the Universalist State Convention, then in session at Mendota, having been presented, sending their Christian greeting to the Conference, with the wish that the meeting might not only be a pleasant one, but prove profitable also, and redound to the interest and prosperity of practical Christianity in the West, a committee was appointed to telegraph a reply to the Convention, who afterwards reported that the following had been sent: —

"The Western Conference of Unitarian Churches, now convened in Chicago, receive with pleasure the Christian greeting

of the Illinois State Convention of Universalists, and stretch forth the hand of hearty spiritual fellowship to that body of laborers in the cause of Liberal Christianity."

The chairman of the Finance Committee presented a report, and offered the following resolutions, which were adopted: —

Resolved, That in view of the urgent calls upon our people for assistance in extending the knowledge of our faith and principles, and the organization of societies in various parts of the West, it is expedient that the sum of $5,000 be raised from among our societies now organized, to be expended by the Executive Committee for such purposes.

Resolved, That the societies be now called upon to pledge such sums as they are able, for the purpose of providing the fund above suggested, to be expended within the year commencing Oct. 1, 1867.

Friday evening there was a festival in the vestry of the Church of the Messiah, and speaking by various gentlemen.

Saturday morning, the prayer and conference meeting was conducted by Rev. Thomas L. Eliot, of St. Louis, Mo. The meeting of the Convention opened with an essay on "The Work of the Sunday School," by Rev. Sylvan S. Hunting, of Quincy, Ill.; which was followed by remarks by Mr. James P. Walker, Secretary of the Sunday-school Society, and other gentlemen.

The subject of the education of the Freedmen was then taken up, the discussion being opened by Mr. McKim, of Philadelphia, Agent of the Freedmen's Commission; and, at the close of the debate, the following resolutions were adopted: —

Resolved, That in the delivery of four millions of human beings from the chains of slavery, and their investiture with all the rights of American citizens, we recognize acts of wisdom and justice on the part of the Government, for which we devoutly thank God.

Resolved, That we recognize as important and urgent the duty of giving to these people the benefit of elevating instruction, and earnestly ecommend it to the churches connected with this Conference.

Resolved, That we rejoice in the existence and successful operation of the American Freedmen's Union Commission; and that its principles and mode of action commend it to the common sense and good-will of all right-minded people, and should command for it the confidence and support of the country.

Rev. Thomas Vickers, of Cincinnati, Ohio, then read an essay on "Radicalism," which was followed by a discussion.

After this debate, resolutions on various subjects were offered and passed as follows: —

Believing that the Sunday-school cause in the Liberal-Christian denominations would be greatly improved by the organization of State Sunday-school Conventions, for the general discussion and consideration of this department of Church life and work, —

Resolved, That this Conference recommend the holding, in each State, of such a Convention, to be composed of delegates from all Christian Churches and Sunday schools which choose to unite for such objects.

Resolved, That a Committee of three be appointed to see what opportunity there may be for organizing liberal religious thought and feeling among our fellow-citizens of German origin; and that (in connection with the Executive Committee) said special committee have power to carry on any work which may be deemed necessary, until the next meeting of the Conference, at which it should report.

Resolved, That a committee be appointed to confer with the Faculty and Trustees of the Meadville Theological School, in regard to the enlargement of its endowment, and the increase of its efficiency.

Resolved, That, at the next Conference, each society send a written report in regard to its congregation, Sunday school, &c.; and that the different missionaries make verbal reports of their work.

Resolved, That the ministers and delegates present pledge themselves to do all in their power to induce their churches to raise their proportionate share of the $5,000 to be secured by the Conference, and that in the evening they be called upon to state what they will do.

Several other resolutions were adopted; among them, one thanking Rev. A. P. Putnam for the annual sermon preached by him, and another the Chicago societies for their generous hospitality. It was also voted to hold the next Conference in Quincy, Ill.

Prayer was then offered by Rev. Dr. Hosmer, and the doxology was sung; after which the Conference adjourned, thus closing its regular sessions.

In the evening a missionary meeting was held. Rev. Dr. Hosmer presided, and commenced the exercises with prayer; after which he gave a sketch of Antioch College, and urged its claims. He was followed by Rev. James Freeman Clarke, D.D., of Boston, who spoke for the National Conference. Addresses

were also made by Rev. C. A. Staples, Rev. Charles Lowe, and Rev. A. P. Putnam. Various sums were pledged towards the fund of $5,000, to be raised for the ensuing year, and a collection was taken up for the same object, resulting in a contribution of about $2,300, of which $550 were given by the ministers themselves; after which the meeting closed with the benediction.

On the following day, Sunday, the pulpits of the Unitarian and Universalist societies were occupied by some of the clergymen from abroad; and in the evening the communion service was administered, at the Church of the Messiah, by Rev. Dr. Hosmer.

THE CORNER-STONE OF THE CHURCH to be erected by the society in Wilmington, Del., was laid on Thursday, Oct. 17. The services were conducted by Rev. Fielder Israel, pastor of the society; Rev. John F. W. Ware, of Baltimore, Md.; and Rev. Frederic A. Farley, D.D., of Brooklyn, N.Y.

A CONFERENCE OF THE UNITARIANS AND UNIVERSALISTS of Western Maine met at Brunswick on Tuesday, Wednesday, and Thursday, Oct. 22, 23, and 24. Meetings were held for conference and prayer, and for discussion. A sermon was preached by Rev. F. Magwire, of Waterville, on "Eternal Progression and Perfection," and by Rev. Charles C. Everett, of Bangor, on "Nature and Grace;" and an essay was read by Rev. D. N. Sheldon, D.D., of Waterville, on "The Authority of the Scriptures;" and by Rev. C. R. Moor, of Augusta, on "The Religious Culture of Children."

It was decided to form a permanent organization, and the following resolution was adopted: —

Resolved, That the ministers and delegates attending this Conference, representing the Universalists and Unitarians of Western Maine, believing that they are sufficiently united in doctrine to render their religious interests the same, do cordially unite together for Christian work; and, to further this union, do form themselves into a permanent Conference, to meet every autumn, and oftener if desirable.

Under this organization, Rev. M. J. Steere, of Lewiston, was chosen President; and Rev. W. Ellery Copeland, of Brunswick, Secretary.

THE NEW-YORK CENTRAL CONFERENCE OF LIBERAL CHRISTIANS held its fourth session at Ithaca, N.Y., on Tuesday, Wednesday, and Thursday, Oct. 22, 23, and 24.

The opening services occurred on Tuesday evening; Rev. Frederic Frothingham, of Buffalo, preaching the sermon, and Rev. Richmond Fiske (Universalist), of Auburn, conducting the other exercises.

Wednesday morning, after a prayer meeting, conducted by Rev. Frederic W. Holland, of Rochester, the Conference was called to order by its President, Dr. Robinson, of Auburn; and the following resolution was discussed, and then adopted:—

Resolved, That this Conference, both clergy and laity, deeply impressed with the importance of the communion service, as a means of spiritual growth and Christian life, will from this time forth make more earnest efforts to create a new interest and a more general participation in the Lord's Supper in our churches.

A resolution, urging more attention to baptism and to infant dedication, was also discussed and adopted.

Wednesday afternoon, the subject of the appointment of a missionary was discussed, and it was then unanimously—

Voted, That every society in this Conference be requested to take up an annual collection for the support of the missionary; and that each minister be desired to preach a sermon upon the occasion, showing the importance of the work and its certain reward.

Wednesday evening, a sermon was preached by Rev. D. C. Tomlinson (Universalist), of Watertown; which was followed by the communion service, administered by Rev. Ed. C. Guild, of Ithaca, and Rev. William O. Cushing, of Searsburg.

Thursday morning, there was a prayer meeting, conducted by Rev. S. J. May; after which the regular session of the Conference was continued. Officers for the coming year were chosen, as follows: President, Dr. Robinson, of Auburn; Vice-Presidents, Rev. F. W. Holland, of Rochester, and J. W. Stansbury, of Ithaca; Secretary and Treasurer, De Lancy Crittenden, of Rochester. Directors: Rev. S. J. May, of Syracuse; Rev. D. C. Tomlinson, of Watertown; Rev. A. Freeman Bailey, of Union Springs; W. G. Wise, of Auburn; and O. G. Steele, of Buffalo.

The following resolutions were adopted:—

Resolved, That this Conference, deeply impressed with the duty of help, sympathy, and education, which we owe to the millions lately delivered from slavery, earnestly invite all its ministers and churches to contribute money in behalf of the cause.

Resolved, That this Conference further invite all connected with it to do all in their power to remove the last vestiges of the prejudice against color, which now obstructs the advance of all our people toward perfect freedom.

Resolved, That this Conference heartily commend the American Freedmen's Union Commission as the fitting medium of their action.

Mr. A. FREEMAN BAILEY was ordained as pastor of the Union Society, at Union Springs, N.Y., on Thursday evening, Oct. 24. The sermon was preached by Rev. Samuel J. May, of Syracuse; Rev. Frederic Frothingham, of Buffalo, offered the ordaining prayer; the right hand of fellowship was given by Rev. Richmond Fiske (Universalist), of Auburn; and the charge by Rev. D. C. Tomlinson (Universalist), of Watertown.

Rev. JOHN R. EFFINGER was installed as pastor of the society in Keokuk, Iowa, on Thursday, Oct. 24. The order of services was as follows: Introductory prayer by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; reading from the Scriptures by Rev. Robert Hassall, of Keokuk; sermon by Rev. Robert Collyer, of Chicago, Ill.; prayer of installation by Rev. W. S. Balch (Universalist), of Galesburg, Ill.; charge and right hand of fellowship by Rev. Robert Laird Collier, D.D., of Chicago, Ill.; address to the people by Rev. Sylvan S. Hunting, of Quincy, Ill.; closing prayer by Rev. Robert Collyer; benediction by the pastor.

THE NEW FREE CHAPEL on East Street, Roxbury, Mass., erected by the Unitarian and Universalist societies of that city, was dedicated on Sunday evening, Oct. 27. The sermon was preached by Rev. A. J. Patterson, of the Universalist society; the dedicatory prayer was offered by Rev. George Putnam, D.D., of the First Society; and the address to the congregation was given by Rev. Charles J. Bowen, of the Mount-Pleasant Society.

THE NORTH-MIDDLESEX CONFERENCE held its annual meeting at Lowell, Mass., on Wednesday, Oct. 30; Hon. E. B. Patch, of Lowell, the President, presiding.

In the forenoon, after the hearing of reports and the transaction of other business, an address was delivered, by Rev. Ezra S. Gannett, D.D., of Boston, on "Our Present Duties as Liberal Christians."

In the afternoon, the meeting was addressed by Rev. Charles Lowe, Secretary of the American Unitarian Association, and a discussion followed on the work of the Conference.

The officers of last year were unanimously re-elected as follows: President, Hon. E. B. Patch, of Lowell. Vice-Presidents, Hon. Daniel Needham, of Groton; Rev. Stilman Barber, of Tyngsboro'. Directors: Dr. J. C. Bartlett, of Chelmsford; Jonathan Pierce, of Townsend Harbor; J. M. J. Jefts, of Ashby; Rev. G. H. Young, of Westford; Rev. A. B. Vorse, of Littleton; Rev. J. K. Waite, of Lowell. Treasurer, Hapgood Wright, of Lowell. Secretary, Rev. G. F. Clark, of Stow.

The Plymouth and Bay Conference held a meeting in Marshfield, Mass., on Thursday, Oct. 31. After preliminary devotional exercises, a report, on "The Practical Christian Work required of our Parishes," was presented by Rev. John D. Wells, of Quincy, chairman of a committee appointed at the last meeting of the Conference to consider that subject. The report was discussed and adopted; and it was provided that copies should be sent to each society for their individual action.

The following subjects were also discussed, the last being laid over for further consideration at the next meeting: —

1. Is it important to perpetuate the church as an organization, separate from the congregation? And, if so, how can we improve it, with the administration of its ordinances, and particularly the communion service, so as make it more attractive, and a more efficient instrument of Christian nurture and influence?

2. To what can we attribute the prevailing indifference to our religious organization and worship? and how can we best create a new and earnest interest in them?

The Champlain Liberal-Christian Conference held a meeting at Northfield, Vt., on Thursday, Oct. 31, in the church of the Universalist Society. A sermon was preached by Rev. James Freeman Clarke, D.D., of Boston, on "Living and Dead Christianity." An address was delivered by J. S. Adams, Esq., of Burlington, on "Lay Responsibility;" and a committee

was appointed to prepare an address to the societies on that subject.

THE SUFFOLK CONFERENCE held a meeting, commemorative of its late president, Hon. John A. Andrew, at the Music Hall, Boston, on Sunday evening, Nov. 3.

A meeting had been announced for that evening, at that place, to consider the subject of the work of the American Unitarian Association at the West; and Governor Andrew had promised to preside. It was deemed best, therefore, to have a meeting, but to change its character.

Henry P. Kidder, Esq., one of the vice-presidents, occupied the chair, and, after prayer by Rev. Rufus Ellis, made a few introductory remarks. Addresses followed from Rev. George H. Hepworth, Rev. James Freeman Clarke, D.D., Rev. George W. Briggs, D.D., and Rev. Charles Lowe.

THE SUFFOLK CONFERENCE held a meeting at the Church of the Unity, Boston, on Sunday evening, Nov. 10, to consider what measures might be desirable for extending a more Christian welcome to young men and women who came to make Boston their home. Mr. William H. Baldwin presided; and addresses were made by the chairman, Rev. Edward E. Hale, Rev. John Williams, Rev. George H. Hepworth, and Rev. John B. Green.

THE FORMER PARISHIONERS AND FRIENDS of the late Rev. Levi W. Leonard, D.D., formerly pastor of the First Congregational Society in Dublin, N.H., having erected a monument to his memory, in the village grave-yard in that town, services were held, on the afternoon of Sunday, Nov. 10, in the church, appropriate to the completion of the work.

THE NEW CHURCH erected by the society in Winchendon, Mass., was dedicated on Wednesday, Nov. 13. Rev. Cyrus A. Bartol, D.D., of Boston, preached the sermon; the prayer of dedication was offered by Rev. Charles H. Wheeler, the pastor; and Rev. Edward E. Hale, of Boston, gave an address to the congregation.

THE NEW-YORK AND HUDSON-RIVER CONFERENCE held a meeting at Brooklyn, N.Y., on Tuesday and Wednesday, Nov. 19 and 20.

The exercises commenced, on Tuesday evening, at the Church of the Saviour, with a sermon by Rev. Edward E. Hale, of Boston, from the text, "By their fruits ye shall know them;" which he applied especially as a test of the value of the national and local conferences.

Wednesday morning, a prayer meeting was held; after which the conference began its regular session, — Rev. Alfred P. Putnam, of Brooklyn, one of the vice-presidents, presiding, in the absence of the president, Rev. Dr. Bellows.

Rev. W. R. G. Mellen, Secretary of the Conference, presented his report, giving an account of the work done since he assumed the duties of that position on the 1st of July last. At Flushing, L.I., a movement had been inaugurated, and some fifteen families could now be relied on for a permanent organization; and fifteen hundred dollars, exclusive of money necessary for contingent expenses, had been raised to carry on preaching for the ensuing year. At Newburg, preaching was begun in the court-house, on the last Sunday in July, and had been kept up till the present time. Some five thousand dollars had been subscribed towards the erection of a chapel, — which, it was confidently hoped, might be commenced next spring, — and twelve hundred dollars had been subscribed towards the payment of a minister. An effort had been made to revive the society at Staten Island; and the people there were now confident, that, with the aid of the old church, a chapel could soon be erected, and a minister settled. Some weeks ago, a movement for the formation of a liberal society was started in the upper part of Brooklyn, the need of such a movement having been felt for several years. The services were held in a hall, and a good congregation had been gathered. A Sunday school had been organized, social meetings held, and the interest in the movement was rapidly increasing. Reference was also made to other places where missionary work had been done with good results.

After the reading of Mr. Mellen's report, the several societies connected with the conference were called upon for reports.

At the afternoon session, Mr. James P. Walker, Secretary of the Sunday-school Society, addressed the conference upon the work of that organization; and was followed by Rev. Ed-

ward E. Hale, who, after speaking of the National Conference, gave the history of the establishment of the new Theological School in Boston, and then called attention to the opportunity opened to our denomination for work at the South.

Rev. Charles Lowe, Secretary of the American Unitarian Association, then made an address, which was followed by remarks from Rev. Dr. Farley, Rev. Dr. Osgood, Rev. Messrs. Mellen, Chadwick, Putnam, Blanchard, and others.

Before the Conference adjourned, the following resolutions, offered by Rev. Dr. Osgood, were unanimously adopted: —

Resolved, That we hear, with great interest and satisfaction, Dr. Bellows's report of his interviews with the leading liberal Christians of Europe, and that we request him to open relations with them in the manner the most judicious to his mind.

Resolved, That we think it desirable a general convention of liberal Christians of Europe and America, on broad and well-considered grounds, should be held within three years; and that we request the Committee of our National Conference to take the plan into consideration with their measures for 1868.

THE UNITARIAN CHURCH IN WARE, MASS., was burned on Wednesday, Nov. 13.

Rev. JACOB CALDWELL has resigned the charge of the society in Calais, Me.

Rev. CHARLES T. CANFIELD has resigned the charge of the society in Bernardston, Mass.

Mr. ARTHUR M. KNAPP, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the First Congregational Society, Providence, R.I.

Rev. WILLIAM SILSBEE has accepted an invitation to take charge of the society in Melrose, Mass., for six months.

Rev. SETH SALTMARSH has accepted the invitation of the Executive Committee of the American Unitarian Association, to take charge of a mission at Knoxville, Tenn.

Rev. LEONARD J. LIVERMORE has been chosen a member of the Executive Committee of the American Unitarian Association, to fill the vacancy caused by the death of Hon. John A. Andrew.